UMAMAHESVARA, PANCHALINGESVARA TEMPLE, BELGAMI (p 83)

University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1941

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MYSORE
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1942

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ARCHAEOLOGICAL SURVEY OF MYSORE.

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ANNUAL REPORT FOR THE YEAR 1940-41

PART I—ADMINISTRATIVE.

Staff

Dr M H Krishna, M A , D LIT (Lond), continued to be the Director of Archæological Researches in addition to his full-time professorial duties at the University The post of Architectural Assistant remained vacant during the year, proposals regarding the filling up of the post have been submitted to Government Mr R Rama Rao, B A , Assistant to the Director, went on privilege leave for a month and a half from the afternoon of the 16th May of 1941, and Mr L Narasimhachar, M A , Junior Technical Assistant, was appointed as acting Assistant to the Director during this period while Pandit R Chakravarti acted as Junior Technical Assistant

A temporary staff consisting of a pandit and a typist was sanctioned for work in connection with the rapid publication of the supplementary volumes of the Epigraphia Carnatica The typist was entertained with effect from 24th April 1941, and arrangements are being made to secure the services of a suitable Pandit

Tours : Exploration

In connection with the study and inspection of ancient monuments in the State and the collection of inscriptions, the Director and the Junior Technical Assistant toured in several parts of the Kolar and Shimoga districts, while the Assistant to the Director toured in parts of the Mysore, Tumkur and Hassan districts for collecting and copying inscriptions Among the ancient sites and monuments inspected and studied during the year may be mentioned those at Gudibande, Dēvaragudipalli, Sādali, Bētamangala, Hungunda, Madivāla, Mārkandēśvarabetta, Sivārapatna, Kōlār, Narasāpura, Hoskōte, Nandagudi, Bellūr, Ānandapura, Hosagunda, Gauja, Shikārpur, Belgāmi, Tālgunda, Bandalike, Chikkamāgadi, Malavalli, Kubatūr, Bhārangi, Kuppagadde, Udri, Sorab, Chandragutti, Ikkeri and Keladi

In the neighbourhood of the Kolar Gold Fields was discovered a wide field of cromlechs The ancient site at Hungunda seems to be important like that of Chandravalli near Chitaldrug, the potsherds, particularly, appear to present interesting data for study There is room for thinking that the place might mark the

site of a pre-Sātavāhana town But the existence of cromlechs here like those met with at Brahmagiri suggests the possibility of there having been also a prehistoric iron age town in the vicinity, while the series of caves round about Sītigudda near Hungunda Patna appear to have been the dwelling places of man from the Neolithic times In front of the Sītigudda cave was picked up a neolithic celt and nearby were discovered several cup-like depressions on the rocks Hungunda seems to be a promising site for excavation and exploration That it was a very important place during the Nolamba and Chōla periods is gathered from the many inscriptions at the place The 'dimāla-dinne' to the south-east of the village is an ash-heap and may represent the old site where gold was extracted, if the authors of the cromlechs were pre-historic gold diggers

A tour in parts of the Shimoga district has resulted in the discovery, for the first time, of monuments belonging to the Rāshtrakūta period. Some information about the architecture and art of the period is collected and it seems to be important in the reconstruction of the early history of architecture and sculpture in Mysore

The main cell of the Vijayēndra temple at Bētamangala is a monument of the 10th century A D, though the large beautiful image inside the garbhagriha seems to belong to a much later period At Śivārapatna the Sōmēsvara temple appears to belong to the time of Śrīpurusha, the Ganga king (c 753 A D) The Varadarāja temple at the same place has some fine pillars in its mukhamantapa At Madivāla near Bētamangala the Svayambhuvēsvara temple is a structure built during the days of Ilavañjirāya, grandfather of Ilavañji Vāsudēvarāya, the builder of the Sōmēśvara temple at Kurudumale Thus the temple is one of the early monuments of the east Mysore school of architecture with a combination of Hoysala and Dravidian features.

The Mārkandēśvara temple on the Mārkandēsvara-betta near Vakkalēri is a large and interesting monument of the Dravidian style discovered during the year. Though originally constructed in c 1400 it appears to have been extended subsequently, during the days of Sugatūr Tammegauda It is interesting to note that the temple was endowed by a Muslim general named Sitab Khan for the merit of his master Dilāvar Khan in about 1556 A D

Conservation

During the early part of the year, the Director's conservation notes in respect of the ancient monuments inspected by him during 1939-40 were forwarded to Government, the Deputy Commissioners, the Muzrai Commissioner and the Chief Engineer as usual for favour of information and necessary action

Proposals for further renovation work at Bēlūr and Hālebīd have been noted and urgent items submitted to Government Arrangements have been made to prepare a bhaktavigraha statue of His late Highness Sri Krishnaraja Wadiyar IV in *vañchalōha* and install it at the Bēlūr temple In connection with the conservation of the Gōmatēsvara colossus at Śravanabelagola, the Committee met on 29th March

1941, and discussed the views of the several members. It was resolved that for the present experiments might be conducted with Venyl Acetate at Bangalore and Śravanabelagola on stones similar in quality to that of the image. An estimate for the construction of a masonry wall in place of the existing packing wall supporting the right wing of the lower portion of the statue was returned countersigned. In connection with the conservation of the other ancient monuments in the State, several estimates were received as usual. Most of them were passed while some were returned for revision. Among the estimates scrutinised and countersigned may be mentioned those pertaining to the following monuments:—

1. Śrīkanthēsvara Temple at Nañjangūd.
2. The temples at Bellur.
3. The temple at Kūdli.
4. Do Hosabūdanūr.
5. Kailāsēśvara temple at Dodmalūr.
6. Fort at Chitaldrug.
7. Honda at Santebennūr.
8. Tripurāntaka temple at Belgāmi.
9. The temples at Kōlār.

Epigraphy.

About 60 inscriptions were collected during the year of which 4 are copper plate records and the rest stone epigraphs. The majority of them have been edited in Part VI of the Report under the Director's guidance by Mr. R. Rama Rao assisted by the Pandits. Of these one is a copper plate record from Kondrahalli, Hoskote Taluk, issued in the 39th regnal year of the Ganga king Kongani Muttarasar, perhaps a name of Śrīpurusha, and recording the grant of the village Śāliggāme to a Brahman named Bhūtaśarma.

Another copper plate belonging to the village Vadanagal, Pāvagada Taluk, records the creation of an agrahār named Bukkarāyapura by Bommana, under the orders of Prince Bhūpati Vodeyar, son of Bukka II, who is called heir-apparent (bhāvinam sārvabhaumam). The grant was issued during the reign of the Vijayanagar king Harihara II. Bhūpati, although a son of Bukka II, the eldest son of Harihara II, did not succeed his grandfather on the throne. His uncle Dēvarāya I ascended the throne in 1406 and Bhūpati Vodeyar remained as governor under him till about 1420.

A third copper plate grant from the village Chōleyanahalli in Gudibande Taluk dated Śaka 1351 records the gift of the village Chōlisettipalli, renamed Tryambakapura Agrahāra, to some Brahmans by Dēvarāya II of Vijayanagar. Among the donees the first to be mentioned is Kriyāśakti, called the world teacher (bhuvana-guru) of the Kāśyapa-gōtra and Yajuś-śākhā. The recording of the gōtra and sūtra of Kriyāśakti-guru, who exercised great influence on Dēvarāya II and his subordinates, is of some importance.

The fourth copper plate record of the year is of the reign of the Vijayanagar king Harihara II and mentions the governor of Gōvā named Bāchanna Vodeyar or Bhāskara who granted an agrahāra village named Kānvapura

Of the stone records one mentions the names of Vikramāditya, the Chālukya king, and Kongum Arasar, the Ganga king, as engaged in a fight with the Pallavas (Kāduvetti) This stone record comes from Jangamarahalḷi in Pāvagada Taluk. Another stone record found at Bechirak Dēvalāpura in Kolar Taluk belongs to the reign of the Vijayanagar king Sadāsiva and records some grant made for the temple of Mārkandēśvara by Sitāpaka Maluka Vodeyar (Malik Sitab Khan ?), agent of Dilāvarkhān, who was apparently a Mussalman The record is dated Śaka 1479

Another stone record found at Bēlūr records the gift of some lands to the guru Surēndratīrtha-śrīpāda of Bēlūr for the worship of the God Rāma and the maintenance of his matt by Gundappadannāyaka under the direction of Teppada Nāganna Vodeyar, subordinate of Harihara II It belongs to the year Bahudhānya which probably corresponds to 1398 A D A monk named Surēndratīrtha of the Mādhva sect is mentioned in the succession list of Śrī Rāghavēndrasvāmi Matt at Nañjangud as the guru of Vijayēndra-tīrtha and a contemporary of Vyāsatīrtha who flourished in the reign of Krishnarāya (1509–1529) Apparently this Surēndratīrtha belonged to a different lineage

Numismatics

A few coins were acquired for the office Museum from Gwalior, Lucknow, the Bombay Branch of the Royal Asiatic Society, etc The electro-type casts of coins prepared for exhibition at the Bangalore Museum were arranged and forwarded to the Curator of the Museum Specimens of coins and coin impressions received for examination from some private persons were duly examined and returned after identification. A gold coin received from the Amildar of Chennagiri was also examined and returned Some treasure trove coins discovered near Mulbāgal and preserved at the Kōlār District Treasury were scrutinised The coins of the Śātavāhana period discovered at the Chandravalli excavations were further studied and classified A note on the East Chālukya coins in the possession of the Department has been prepared for publication in the detailed Annual Report for the year

Manuscripts

A manuscript entitled "Kodagina-Kaifiyat" was obtained from the Records section of the General and Revenue Secretariat for examination. It is about 15′ long and consists of one long sheet of paper written on both the sides in Kannada. At the end it bears in English the signature of Vīrarājendra, the Raja of Coorg It gives information about some battles fought during the fourth Mysore War (1798–99). A review of the manuscript is published in Part V of the Report.

Library and museum

About 54 books were acquired for the Library and one set of five copper plates and six coins for the office Museum.

Publications

The annual reports of the department for 1938 and 1939 were published and that for 1940 was printed In connection with the rapid publication of the Supplementary volumes of the Epigraphia Carnatica, a special staff has been sanctioned It is hoped to bring out these volumes early A Guide to Belgāmi has been prepared for publication Kannada versions for the Guide books to Talkād, Bēlūr, Halēbīd and Seringapatam have also been prepared for publication

Finances

The receipts and expenditure of the Department under budget heads amounted to Rs. 14,749-1-9 and Rs 14,749-1-9 respectively A sum of Rs 530-12-9 was realised by the sale of departmental publications and photographs

The success of the work of the Department was rendered possible by the sincere co-operation of the members of the office staff

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Note of the Director of Archæological Researches on the Monuments inspected during 1940-41.

KOLAR DISTRICT.

BHŌGANANDĪŚVARA TEMPLE, NANDI—(I CLASS)

It is necessary to preserve the Bhōganandīśvara temple, as far as possible, in its original form No improvement should be given effect to which would affect the plan of the temple or is likely to mar the appearance of the ancient monument. Thus it is undesirable to allow any room to be put up anew in the kaisāle If, as seems likely, the open space in between the yāgasāle and the north-eastern kaisāle has to be enclosed so as to prevent the pilgrims from fouling the place, the introduction of ornamental cement concrete railings suitably coloured so as to match the neighbouring stones may be considered

As regards the raising of the central ceiling of the yāgasāle with a view to let out smoke, the removal of the brick and mortar work in the east and west sides of the ceiling may be suggested It is not desirable to raise the roof itself by anything more than a few inches A raised roof, particularly in front of the temple, would affect the view of the main temple

The temple servants have been put to a lot of inconvenience owing to want of light in the pākaśāla It is out of the question to provide windows in the side walls. Perhaps the introduction of some more electric lights, particularly where the cooking is done, would make matters better

The whitewash and wax covering the sculptures, walls and pillars in the temple should be scraped off slowly and carefully All further whitewashing should be strictly forbidden

The pond to the south-east of the temple is a source of danger and nuisance in the premises It may be kept under lock and key

It is a pity that the Vaisya chaultry has been allowed to be constructed immediately to the north-east of the vimānas The height of the building hides the graceful front view of the temple As far back as 1934–35 the Director of Archæology disapproved of the construction of the building at the place where it stands at present and it is learnt that the Second Member was pleased to express his dislike of the existence of the building there when he had been to the place for inspection At considerable cost the building has been constructed and a private party has been allowed to acquire proprietory rights in land belonging to a Protected Monument

under the administration of the Government It is now a problem how it could be made less prominent than the temple Moreover the pilgrims that stay there during the jātra foul the entire premises Recently a latrine too has been permitted to be constructed in the premises in spite of protest It is desirable that all the non-government buildings should be removed, in due course the old mantapas belonging to the temple may once again be opened out

The temple is a First Class Ancient Monument deserving of preservation in a worthy manner

Gudibande

RĀMĒŚVARA TEMPLE ON THE HILL

This temple is a muzrai institution which once enjoyed several inam lands. These lands have been reported to have been taken over by Government and an Archak is said to have been appointed on Rs. 12 per month His salary is now reported to have been reduced to Rs 6 on the ground that the yield of the lands is very little As the Archak has to supplement his income by other means, the temple is in a neglected condition Though from the architectural point of view the temple is not a very important institution, still as a monument of the early Pāllegārs who ruled at the place it deserves some attention It is in need of repairs particularly regarding its roof which has become generally leaky Rain water wets the whole area and sometimes even stagnates here and there This stagnation has resulted in rendering the walls out of plumb in several places so that if immediate steps are not undertaken to repair the roof and set right the out of plumb slabs of the walls, the whole structure may come down very soon It is also necessary to induce the Archak to look after the building better

THE VENKATARAMANA TEMPLE IN THE VILLAGE

This is also a monument built by one of the early Pāllegārs of the place It happens to be an important institution in the locality deserving to be preserved intact The roof is generally leaky so that rain water drips down in several places, wetting the wall slabs and the flooring of the temple The vegetation growing here and there on the temple may also be removed In other respects the temple is intact

Devaragudipalli (near Bagepalli)

VENKATARAMANASVĀMI TEMPLE

The temple is a muzrai institution very popular in the locality and maintained intact But in some places in the navaranga the flooring is uneven It may be set right when funds permit On the left pilaster of the outer vestibule is a figure of Yoga-Narasimha for whom a brick and mortar niche has been built in recent times.

The niche may be removed For the vāhanas which are kept in the navaranga a separate room may be given in the prākāra. The whitewashing on the walls and, other parts of the temple has covered the inscriptions and sculptures It may be carefully and slowly scraped off without damage to the stone.

Betamangala

THE VIJAYĒNDRA TEMPLE

There is no doubt that the *sanctum sanctorum* of the temple was constructed some time during the 10th Century A D , though it is possible that the present main image was consecrated even as late as the 16th or 17th Century A D But even this image is extraordinarily good and deserves to be preserved along with the temple The temple is a minor muzrai institution and may be put into Class III of the Protected List for purposes of conservation The mukhamantapa and the pātālānkana are in a bad state so far as their roofing and their outer size-stone walls are concerned It may be considered whether the removal of these outer walls would be advantageous for the better upkeep of the temple They do not happen to form part of the original structure The surroundings of the temple need to be cleared of all vegetation including the cocoanut tree on the south-east The priest's quarters in the north-western corner of the area may be removed A door made up of iron railings might be given to the mantapa The roof is in need of general repairs. It is reported that an estimate for Rs 500 has been prepared and sent up for sanction. An estimate for the other items suggested above may also be prepared

Madivala

SVAYAMBHUVĒSVARA TEMPLE

This temple is a large Dravidian structure older than the Sōmēsvara temple at Kurudumale and as ornate The main structure is almost intact though its roof is leaky in some places The leaky portions may be repaired But the prākāra and the porches particularly require immediate attention inasmuch as many of the wall slabs have fallen and are falling, being out of plumb in several places The temple may be placed in Class III of the list of Ancient Monuments and the initial repairs may be got done The surroundings require to be cleared of all vegetation and the view of the temple needs to be improved The vegetation growing on the outer walls and tower of the main structure should be removed at once The archak of the temple has built a brick granary in the north-east corner of the navaranga for storing his paddy This may be removed and he may be strictly forbidden from using the temple and its premises as his dwelling place There is a stone jagali or platform against the inner north wall of the navaranga. This appears to be old , but it may be removed, if necessary

To the east of the mahādvāra of the Pārvatī temple is a cell in the prākāra of the main temple which is used as a horse-stable by the priest and as a kalyāna-mantapa by the villagers on occasions to celebrate marriages The roof of this cell is in immediate danger of collapsing It may be repaired

The area comprising the main temple, its prākāra and mahādvāra, the Pārvatī and other temples as also the pillar, etc, in front of the main mahādvāra has been enclosed by a large outer prākāra which is now in ruins In the north-east corner of this area is a pond with stone steps and good water. The steps need repairs and the pond may be railed off for protection.

Ramasagara (near Betamangala)

VENKATARAMANA TEMPLE

Though this temple is architecturally unimportant, it seems that if the villagers are encouraged, the institution could be put into some order and worship allowed to continue Otherwise the structure which is now very much dilapidated may come down before long The outer wall slabs have gone out of plumb in several places and have collapsed in some The roof has become generally leaky and the flooring is in a bad state The temple is a muzrai institution

Kolar Gold Fields.

CROMLECHS

About 3 miles to the east of K G F on the pipe line, and about half a mile to the north of the village of Hungunda, north of K G F are wide areas comprising several acres of land in which are found cromlechs belonging to the prehistoric age. It is learnt that some of the cromlechs have been rifled owing to the fact that the villagers are ignorant of their historical importance The antiquities found in them are reported to have been destroyed Instructions may therefore be issued to the local Revenue officials to see that the cromlechs are not opened in future by the ignorant villagers The stones forming the rings on the surface may not be broken to pieces for domestic and other purposes

Hungunda

CHAUDĒŚVARI TEMPLE

Among the temples in the village of Hungunda there are two which are important from the archæological point of view One of them is the Rāmēsvara temple on the hill to the south of the village It is a Chōla monument and is quite intact The other is the Chaudēśvari temple which is situated at some distance to the east of the village. The structure is dilapidated and architecturally unimportant But the

images of the Seven Mothers inside the garbhagriha are old sculptures of about the Chōla period. They need protection and for their sake some repairs are necessary for the temple, particularly concerning its roof

Vakkaleri

MĀRKANDĒSVARA TEMPLE ON THE MĀRKANDĒŚVARA BETTA

This institution has not been noticed up to now in any of the Annual Reports of this department It is a large structure built in the Dravidian style and going back to about the 14th Century A D and greatly extended during the succeeding periods under the Vijayanagar and Sugatūr rulers The temple is sufficiently intact and with very little expenditure could be put into a decent form. For purposes of protection it may be included in Class III of the list of Ancient Monuments The roof of the mukhamantapa is stated to be leaky in some places. The leaky portions may be cement-pointed Some of the pillars in the verandah seem to be slanting. They may be examined The outer prākara walls are out of plumb in several places owing to the growth of vegetation on them. The slabs must be made quite free from the growth of trees between them Whatever roots there might be should all be cut down and the joints cement-pointed The roof of the kaisāle needs immediate attention. The well in front of the temple may be railed off for the sake of the safety of the pilgrims Just inside the mahādvāra is a pool containing about 6′ of water If possible it may be filled up after draining out the water The flooring of the courtyard in front of the temple may be made even and paved with stones Since the temple is situated on the summit of a hill and commands a good prospect all round and since electricity is available at Vakkalēri, the question of installing electric lights in the institution may be considered. An approach road from Vakkalēri to the temple may also be made, if possible

Sivarapatna

SŌMĒŚVARA TEMPLE

The Sōmēśvara temple appears to date from about the Chōla period, though it is even possible that the linga inside the main cell may hail from the Ganga times as can be surmised from the inscription of Śrīpurusha Ganga standing to the north-east of the temple (c 753 A D) The temple has become dilapidated, but the villagers want to get the temple rebuilt in a better place in the village and install in it the main linga They may be encouraged to contribute liberally towards the renovation of the old temple itself

VARADARĀJA TEMPLE

This structure is also dilapidated and its mukhamantapa which contains some good pillars is in a woeful state The villagers may be encouraged to get this

temple also renovated The old inscriptions on the basement cornice of the temple should not be injured or hidden from view during the course of renovation The garbhagriha is empty But since the village has several sculptors of repute, it may be possible to encourage the villagers to get a new image of Varadarāja prepared and installed in the temple

Bellur (near Kolar)

KANVĒŚVARA TEMPLE

The Kanvēsvara temple at Bellūr is about 700 years old and abounds in inscriptions Its situation very near the high road makes it desirable that certain initial repairs to the monument should be effected and its appearance improved The outer walls have gone out of plumb in some places They may be set right using only the old materials, the joints of the slabs being properly cement-pointed The roof requires to be cleared immediately of the vegetation growing on it and cement-pointed particularly in places where rain water drips through it The surroundings may generally be made neat and tidy The outer walls of the Pārvatī shrine may be plastered over including the tower of the main cell, its roof being cleared of the vegetation growing on it An approach from the road may be made and a low compound wall may be constructed enclosing the whole temple area, if possible

RĀMANĀTHA TEMPLE

The leaky portions of the roof require proper cement-pointing The outer walls have collapsed in several places and have been rebuilt in recent times higgledy-piggledy here and there The collapsed portions may be properly rebuilt The precincts may be cleared of all vegetation and a compound wall may be constructed The southern doorway of the navaranga may once again be opened to let in more light The brick platform on the north side of the interior of the navaranga may be removed and the flooring improved

Hoskote

VARADARĀJA TEMPLE

The Varadarāja temple at Hoskōte is a minor muzrai institution requiring immediate repairs particularly in respect of the northern outer wall of the sukhanāsi This wall is out of plumb and in danger of falling The roof is also leaky in several places The flooring is in a very bad condition The mukhamantapa needs some kind of protection from the cattle which are making it their shelter Reinforced concrete screens of suitable design may be inserted to a height of 3′ if funds permit

SHIMOGA DISTRICT.

Anandapura

THE POND OF THE MAHANTI MATHA

This pond is situated in a very attractive spot about 2 miles to the north-east of Ānandapura. It is very large and well-built with steps of laterite blocks. It appears to be a monument of the Keladi dynasty and deserves, on account of its beautiful surroundings, to be conserved. The cost of renovation, too, would not be high since it is almost intact. A few minor measures may enhance its economic value also since it is provided with a sluice through which water is said to have been once irrigating the lands of Mallandūr. The rank vegetation growing here and there in the area may be cleared. The large tree growing in the south-western corner of the pond should immediately be cut down.

Hosagunda

ĪŚVARA TEMPLE

The Īsvara temple at Hosagunda is built in the Nādkalsi style by the Sāntaras and has a graceful appearance. It has become very much dilapidated owing to the fact that the village is far removed from it and that the villagers are generally loth to come to the jungle-clad surroundings of the temple. If the jungle could be cleared, they would perhaps have no objection to revive worship in the temple. The large tree that is growing right against the south wall of the temple must immediately be brought down. The wall slabs have been dislodged by the roots of trees and other vegetation. The roof and the flooring require general repairs.

Gauja

GAUTAMĒŚVARA TEMPLE

The Gautamēsvara temple at Gauja appears to date from about the Rāshtrakūta period and deserves to be preserved in its original form as far as possible. As it is, it consists of the garbhagriha only with no protection above. It is learnt that an estimate has been prepared to re-build the temple, dismantling its apsidal cell. The apsidal plan is peculiar and should not be interfered with. The construction of a mukhamantapa may be permitted as also a roof for the temple.

Belgami.

KĒDĀRĒŚVARA TEMPLE—II CLASS

At the time of inspection the temple premises were in a very unsatisfactory state. People had converted the institution into a dharmaśāla, using indiscriminately the

premises for cooking purposes Travellers had carved their names here and there on the polished pillars of the mukhamantapa Some of the names have been carved very recently The surroundings were in a very dirty condition The temple is a second class monument and the following measures of conservation appear to be absolutely necessary —

1 A compound wall and a gate securely lockable may be provided
2 The ugly mud walls of the Nandi shrine must be removed
3 It is said that the ceiling of the Prabhudēva temple is very leaky This may be looked into
4. The dilapidated structure to the south of the temple area may be examined with a view to making it useful as a kitchen and store.
5 The thick chunam coating in the inside of the temple may be carefully and slowly scraped off The outer walls and the towers may be cleared of their mortar coating and the slab joints may be pointed with cement suitably coloured so as to match with the slabs
6 The mahādvāra has become much ruined owing to neglect Some of the pillars are out of plumb They may be set right and a gate provided. Its tiled roof may be replaced by a better one, preferably of stone, if the weight will not be too much
7 The roof of the main temple is said to be leaky in some places The leaky portions may be cement-pointed
8 In the south-east corner of the temple area a person is said to have been buried about 15 years ago Instructions may be given to his relatives to exhume the body and bury it elsewhere.
9 The Archak of the temple may be given strict instructions not to allow the people to foul the place and use the premises as a musafirkhana A board declaring the monument to be a protected one may be put up prominently in front of the temple

THE BHĒRUNDĒŚVARA PILLAR.

During the course of constructing the size stone platform for the new Bherunda image, the inscription on the east base of the pillar has been entirely covered up It is necessary that the inscription should be made visible

Transverse cracks have sprung up both at the bottom of the pillar and at the top It is difficult to think that the weight at the top will not force it to come down. The newly given steel hoops and the steel supports may not be enough to save the pillar from falling down Minute examination by the P W D seems to be necessary.

The smaller inscription that stands a little distance to the south-west of the pillar may be carefully removed from there and set up near the platform of the Bhērunda pillar.

TRIPURANTAKA TEMPLE

1 The basement of the temple to the south of the mukhamantapa has recently been repaired and its platform is paved with cement The smooth surface of the pavement requires to be made rough and coloured to match the stone

2 The flooring of the mukhamantapa and navaranga may be made even

3 The slabs of the walls have been pointed with cement but the colour of the cement does not match the colour of the slabs The cement may therefore be scraped off carefully and the joints again pointed with cement coloured to match the neighbouring slabs

4 The walls may be cleaned of all dust and patination and restored to their original colour

5 The two pillars on the jagali of the eastern porch of the mukhamantapa seem to be out of plumb and leaning to one side They may be examined and the porch strengthened so that it may act as a buttress to the pillars

6 The southern beam of the above porch is cracked It may be examined and, if necessary, replaced by another If any roof is proposed to be constructed for the porch, care should be taken that it will not add undue weight to the structure

7 The basement all round the temple may be made even and paved with cement as has been done on the south side of the mukhamantapa The dentil mouldings, however, should be left visible

8 The outer walls of the temple seem to be out of plumb in many places, particularly to the north of the Vishnu shrine where a vertical crack has sprung up in the wall The walls may be examined and, if necessary, re-built where they are out of plumb While re-building them original materials should be used as far as possible. No size stones should be used

9 Several of the images inside the temple have been restored in an ugly way. The cement restoration of their broken parts may be removed very carefully

10 The *bilva* trees to the east of the temple, the tamarind trees to the south and the tree to the west should all be cut down and the premises made clean

11 The two houses to the south of the temple as also one or two houses to the west may be acquired and dismantled so that there may be a large open yard in front of the temple to the south and more open space to the west In the front yard may be preserved the several images lying in a neglected condition in various parts of the village

12 A compound wall may be put up all round the temple including the open area mentioned above

13 If possible, the thick brick roof of the temple may be examined with a view to reduce its weight

14 Some of the navaranga ceiling slabs have sprung lengthwise cracks They may be examined

15 The total cost of attending to all the items mentioned above may come up to Rs 10,000 It may be spread over two or three years, the repairs of the temple proper being taken up in the first instance.

SŌMĒŚVARA TEMPLE

The Sōmēsvara temple is generally intact But some minor repairs are necessary to improve its appearance The area consisting of the temple and the fields around may be enclosed with a railing all round A door may be provided for the navaranga doorway The trees and plants growing by the side of the walls and between the wall slabs may be removed and the joints cement-pointed with cement coloured to match the stones No private buildings may be permitted to be constructed near the temple The yard in front of the temple may be levelled up and converted into a playground for the children of the school The steps leading up to the temple may be improved and the jagali set right The flooring of the navaranga requires to be made even One of the sukhanāsi ceiling slabs is cracked It may be examined

KĀLIKĀDĒVĪ TEMPLE.

The slabs of the outer walls are out of plumb and require re-setting in several places, the joints being properly cement-pointed

NĪLAKANTHĒŚVARA TEMPLE

The outer walls and basement of the temple are out of plumb in many places and are overgrown with rank vegetation They may be set right

ONAKEHONDADA-BASAVANNA TEMPLE

The structure has become very much dilapidated, the outer walls and the tower having collapsed beyond all possibility of being renovated without very heavy cost. The images in the vicinity may be removed to the compound of the Tripurāntaka temple

IMAGES LYING IN VARIOUS PARTS OF THE VILLAGE

All these may be removed to the compound of the Tripurāntaka temple and preserved In a backyard called Kammāra-hittalu, there are two beautiful images of a Yakshi and a male attendant which require to be immediately removed to a place of protection In the *kana* or *hittalu* belonging to Gurupāda Gauda, there are lying neglected some good images of a Nāga couple intertwining They may also be preserved in the compound of the Tripurāntaka temple

Talagunda

VĪRABHADRA TEMPLE

An image of Vīrabhadra which appears to have been originally worshipped in the temple is now lying buried in the open verandah behind the temple It is a good piece which is worthy of being preserved in the mantapa of the temple

PRANAVĒSVARA TEMPLE

The temple has been renovated and a low compound wall has been put up. All the stray images in the neighbourhood may be collected and preserved in the compound The temple enclosure may be kept clean and made tidy, the lantana and other trees growing up here and there being cleared The level of the open yard in front of the temple is higher than that of the flooring of the temple Rain water may thus enter the temple unless prevented by suitable drainage in front of the doorway. The famous Kadamba inscription pillar seems to be slanting a little to the south-east It may be examined and the pillar set right if necessary

Bandalike.

BASTI

The basti is a good example of the fully developed Chālukyan style and is well worthy of preservation as an Ancient Monument under Class III The premises may be cleared of all vegetation and the fallen slabs of the walls and ceilings restored to their original places The joints of the slabs may be cement-pointed The roof requires to be made water-proof and the flooring to be made even and cement-pointed

SŌMĒŚVARA TEMPLE

This is an ornate structure containing some very beautiful screens and doorways of the twelfth century It is completely a Chālukyan structure worthy of preservation under Class III of the Ancient Monuments The outer walls have become out of plumb in several places and the beams and ceiling slabs have become dislodged here and there The roof and the flooring require general repairs The thick vegetation growing on the temple and in the vicinity must be cut down and the temple surroundings made neat and tidy

TRIMŪRTI TEMPLE

This temple is a triple-celled structure of the Chālukyan period and deserves to be preserved as a monument of Class III The surroundings may be cleared of the jungle and the teak trees planted in front may be cut down The towers and roof as also the flooring of the temple require general repairs The slabs of the walls have to be re-set in some places, the joints being properly cement-pointed The ground around the temple may be levelled up and made neat

Chikkamagadi

KALLĒSVARA TEMPLE

Many of the ceiling slabs have come down as also some of the slabs belonging to the outer walls They require to be re-set and the temple surroundings cleared of all rubbish. Cooking inside the temple premises may be forbidden

JAIN BASTI

The basti is generally intact and it will not cost much to effect some minor repairs The vegetation on the roof and in the neighbourhood may be cleared and the plants growing on the monument may be cut down. The roof requires general repairs The premises should be levelled up If possible, a compound wall may be constructed. The temple may be included in Class III of the protected list

Malavalli

PILLAR INSCRIPTION

The platform that has recently been constructed at the base of the pillar requires to be lowered down by about a foot and a half since it has hidden from view about 13 letters in each line of the inscription The base of the pillar is lying in the drain to the south-east of the Kallēśvara temple If possible it is desirable, to get it joined to the pillar and secured by iron hoops, care being taken not to damage the inscription

Kubatur

KAITABHĒŚVARA TEMPLE—II Class

The temple is a fine monument of the Chālukyan style hailing from about the 11th century A D. It is an ancient monument of the second class and deserves to be carefully preserved The following points of conservation may be suggested —

1. It may be provided with an ancient monument board

2 It may be provided with a compound wall inclusive of the smaller temples and running at a distance of about 30 yards on the west Against the west wall may be built a line of brick buildings consisting of the priest's quarters, the pākaśālā, a store room and an extra room, the priest being forbidden from using the Pārvatī shrine as his dwelling place thereafter Since the temple is in a jungle and a person is needed for its protection, it is necessary that the priest should live in an out-house The temple has been previously attacked by robbers

3. The mud walls in the western part of the building and on its south-east may be completely removed, opening to view the garbhagriha doorway.

4 The floor of the mantapa which is paved only in the central aisle may be provided with concrete flooring, the stone slabs being pointed with coloured cement

5 The original bull was broken and removed some years ago A new one may be provided If possible, the unbroken fine bull in the ruined Pañchalingēsvara temple at Belgāmi which belongs to the same school and period may be brought over and installed in the square of the mantapa just to the east of the central ceiling

6 The whitewash and soot on the ceilings and pillars may be carefully removed without damage to the carvings or the polish

7 The tower may be cleared of all plants, the old mortar work scraped off and the joints of the stones pointed with cement coloured to match the stones

8 The dilapidated and ugly-looking vacant modern structure to the south-east of the temple may be dismantled and the ground levelled up

9 The compound should be levelled and properly furnished with drainage to lead off water

10 The wood work inside the garbhagriha may be completely removed The temple maybe provided with movable lampstands and a thin steel rod for suspending the water vessel over the linga

It is learnt that the temple has about Rs 1,500 as reserve fund

PĀRŚVANĀTHA BASTI

The basti is a structure of the Chālukyan times having some well carved images. For the sake of these images the following points of conservation are suggested .—

1 The ceiling slabs which have gone out of plumb here and there may be set right and the roof generally repaired and made waterproof

2 A lockable wooden door may be provided in the place of the existing one which has become useless

3 The flooring may be generally repaired

4 A Jain Archak may be appointed to look after the monument

5. The basti may be included in Class III for purposes of protection

6 It is learnt that the institution used to enjoy several inam lands Worship may be restored, if possible

7 The images in the compound deserve to be better preserved

RĀMĒŚVARA TEMPLE

The Rāmēsvara temple is almost intact Only the surroundings require to be made neat and tidy The institution may be placed in Class III for purposes of conservation, since it happens to be a genuine monument of the Rāshtrakūta period.

Bharangi

BASTI

The structure is almost intact It may be considered if it is possible to encourage some Jain priest to offer worship in the basti.

KALLĒŚVARA TEMPLE

The temple is very much dilapidated, its outer walls having collapsed in several places The villagers may be encouraged to renovate it

BANAŚANKARĪ TEMPLE

Three of the images in this temple, *viz*, Nos 1, 3 and 4 from the left of the row, are worthy of being preserved in a museum, or looked after carefully in case there should be any difficulty in removing them to a museum For the time being the temple may be generally repaired and a local person, preferably the Patel or the Shanbhog, instructed to look after them well The surroundings may be cleared of all vegetation The roof of the temple requires to be made waterproof

Kuppagadde

ĪŚVARA TEMPLE

1 The temple is sufficiently intact having been repaired about five years ago But there has been put up an ugly zinc sheet roofing above the mukhamantapa It must be removed and the original roof repaired to prevent rain water from soaking through the ceilings

2 Several of the ceiling slabs are cracked and require to be examined and cement-pointed.

3 Cooking inside the open mantapa should strictly be forbidden An ancient monument board may be supplied and set up

4 The plants growing on the walls, etc, of the temple should be cleared The priest may be asked to look after such work occasionally

5 The surroundings have a thick growth of lantana and some trees These may be cut down and the place made neat and tidy

Udri.

DILAPIDATED ĪŚVARA TEMPLE

This temple stands to the north-east of the village and is so much ruined that it is impossible to renovate it Even the single cell that is standing now is about to collapse. But its architectural members consisting of pillars, pilasters, doorways, etc, may be removed to a safe place since they show good workmanship

JAIN BASTI.

This stands to the west of the village It is almost intact and is in need of certain minor measures of conservation Some of the ceilings have sprung cracks, particularly the central ceiling and the one to its north. These may be examined and set right The roof may be repaired and made water-proof The front part of the temple and the surroundings may be cleared of all vegetation. The plants growing on the walls and tower may be cut down and the slab joints cement-pointed The inscription stone lying to the south-east of the temple may be set up properly so that its letters may not get damaged. The front wall of the temple may be repaired.

ŚIVA TEMPLE.

This temple is situated about a hundred yards to the east of the basti mentioned above It requires a concrete roof and the slabs of the walls need to be cement-pointed at the joints. The surroundings should be made neat and tidy

LAKSHMĪNĀRĀYAṆA TEMPLE

This temple stands about a hundred yards to the south-east of the Śiva temple. As it is, it consists of a single cell which has recently been repaired and provided with a doorway Worship may be restored in the temple

REPAIRS AND MAINTENANCE OF MONUMENTS

[*Based on the Reports of the Sub-Division Officers*]

The annual reports in respect of the repairs and maintenance of ancient monuments have been received only from the Mysore, Chitaldrug, Kolar, Hassan, Kadur and Shimoga Districts The Sub-Division Officers of the other districts have not so far forwarded their inspection reports

CHITALDRUG DISTRICT.

CHITALDRUG SUB-DIVISION

The Rock-cut temple at Rāmadurga and the Edicts of Aśōka in Siddāpur, Molakālmuru Taluk, are both reported to be in good condition

DAVANGERE SUB-DIVISION

The ancient monuments in this sub-division are as under —

1 Harharēsvara temple, Harihar—I class.
2. Basti, Heggere—II class.

3 Īśvara temple, Ānekonda—II class
4. Īsvara temple, Nanditāvare—III class.
5 Do Nandigudi—III class

These five monuments in the Dāvangere Sub-Division are reported to be in good condition

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SHIMOGA DISTRICT

The Deputy Commissioner, Shimoga District, has forwarded the following report on the working and preservation of the Ancient Monuments in the Shimoga District during the year 1940-41 —

The appended statement gives the names of ancient monuments in this District and the particulars regarding their inspection by the several officers during the year under report

There has been an addition to the list of ancient monuments—Shaji's tomb at Hodigere has been declared a protected monument under section 3 (1) of the Ancient Monuments Preservation Act, *vide* Government Notification No E 209—Univ 216-39-66, dated 16th July 1940 In response to this notification, inviting objections, if any, Kadamma, mother and guardian of the minor khatedar of the land on which this tomb lies has submitted an objection petition claiming ownership of the land so far for the purpose of preserving the monument in question and praying that the amount spent on the land may be paid to her together with the value of the land before declaring the tomb an ancient monument A report was therefore submitted to Government Final orders of Government under section 3 (3) of the Act regarding the confirmation or withdrawal of the notification have not so far been received Sanction has since been accorded to the proposal to acquire 1/2 an acre of land for the purpose in G O No E 535-37—Univ. 16-39-87, dated 14th August 1941, the cost of acquisition having been ordered to be met out of the University funds as a special case

Condition —All the institutions are reported to be in a fairly good condition The question of effecting repairs to some of the institutions is under correspondence It is reported that estimates for certain repairs to the Bastis at Narasāpur and to the Śrī Trimūrti Nārāyana Temple at Bandalike in Shikārpur Taluk have been called for from the Assistant Engineer, Shikārpur The roof of the Sri Mallikārjunasvāmi temple at Kalasi in Sāgar Taluk is reported to be leaky and the Assistant Engineer, Sāgar, has been requested to prepare an estimate Jungle clearance in the palace site

outside the fort at Nagara is stated to be under correspondence with the Public Works Department The question of effecting repairs to the Śrī Kaitabhesvara Temple at Kubatūr and of constructing a compound wall is engaging attention

Repairs —During the year under report, repairs are reported to have been effected by the Public Works Department to the following institutions

1 Sivappa Naik's Fort at Nagar—Clearance of jungle at a cost of Rs 25
2 Devaganga ponds at Basavana Byana, Hosanagar Taluk—Resetting the fallen slabs at a cost of Rs 46
3 Bastis and Inscriptions at Humcha—Urgent repairs at a cost of about Rs 50

Establishment.—The following institutions continued to entertain the establishment noted against them —

1	Sri Kudli Ramesvaradevaru temple	One servant on Rs 2 per mensem
2	Sri Bhadravati Lakshminarasimha Devaru	One servant on Rs 4 per mensem
3	Santebennur Honda and Musafirkana	One care taker paid out of District Board Funds
4	Sri Belagavi Kedareswara and 2 other temples	One care-taker on Rs 4 per mensem paid out of Nehami allowances
5	Kubatur Kaitabhesvara Temple	Care taker
6	Nagar Devaganga Pond	Care taker on Rs 7 per mensem paid out of State Funds
7	Melige Ananthanatha Basti	One care-taker on Rs 2 per mensem

General —The Muzrai Commissioner paid a visit to the Sri Rāmēsvara Temple at Keladi during the year under report in company with the Deputy Commissioner

Statement showing the several Ancient Monuments in the Shimoga District inspected during the year 1940-41

SHIMOGA DISTRICT

Sl No	Taluk	Place	Name of Monument	Inspected by
1	Shimoga	Kudli	Sri Ramesvaradevaru temple	Sub Division Officer and Amildar
2	,,	Bhadravati	Lakshminarasimhadevaru temple	Do
3	Chennagiri	Chennagiri	Fort	Amildar
4	,,	Santebennur	District Board Musafir-khana and Honda	Sub-Division Officer and Amildar
5	,,	Hodigere	Shaji's tomb	Deputy Commissioner (*vide* note below)
6	Honnali	Honnali	Fort	Amildar
7	Shikarpur	Belagami	Sri Kedaresvaradevaru temple	Do
8	,,	,,	Sri Tripurantakesvaradevaru temple	Do
9	,,	,,	Sri Bherundesvara Pillar	Do
10	,,	Bandalike	Sri Tirumurti Narayana temple	Do
11	,,	,,	Annekallu temple	Do
12	,,	Narasapur	Bastis	Do
13	,,	Talagunda	Sri Pranavesvara temple	Do
14	,,	,,	Inscribed pillar in front of the temple	Do
15	,,	Malavalli	Inscribed pillar	Do
16	Sorab	Kubatur	Sri Kaitabhesvara temple and inscriptions	Deputy Commissioner, Sub-Division Officer and Amildar
17	,,	Udri	Temples and inscriptions	Do
18	Sagar	Keladi	Sri Ramesvara temple	Sub-Division Officer and Amildar, also visited by Revenue Commissioner in company with Deputy Commissioner
19	,,	Ikkeri	Sri Aghoresvara temple	Do
20	,,	Kalsi	Sri Mallikarjunadevaru temple	Do
21	Nagar	Nagar	Sivappa Naik's Fort	Amildar
22	,,	,,	Palace site outside Fort	Do
23	,,	Basavana Byana	Devaganga pond	Do
24	,,	Humcha	Bastis and inscriptions	Do
25	Tirthahalli	Kavaledurga	Fort	Sub-Division Officer, and Amildar
26	,,	Melige	Fort	Do

NOTE —*Re* item No 5—Shaji's Tomb at Hodigere —Notification under section 3 (1) of the Ancient Monument Preservation Act of 1925 has been published in the Gazette with No E 209—Univ 216 39 66, dated 16-7-40 But no order under section 3 (3) of the Act *re* confirmation or withdrawal of the Notification has been received as yet

HASSAN DISTRICT.

The following is the consolidated list showing the particulars of the ancient monuments inspected by the Sub-Division Officers in the district during the year —

Saklespur Sub-Division.

1 Mañjarabād Fort
2 Śrī Hoysalēśvarasvāmi Temple, Halebīd
3 Kēdārēśvarasvāmi Temple, „
4 Vīrabhadrasvāmi Temple, „
5. Pārśvanāthasvāmi Temple, „
6 Ādināthа Basti, „
7 Sāntināthasvāmi Basti, „
8 Inscriptions „
9 Śrī Chennakēsavasvāmi Temple, Belūr

Hassan Sub-Division

1 Prasanna Chennakēśavasvāmi Temple, Ambuga
2 Vishnu Statue at Kondajji
3 Nāgēśvara and Chennakēsavasvāmi Temples, Mosale
4 Īsvara Temple, Arsîkere.
5 Kēśava Temple, Hārnahalli
6 Grose's Tomb, Arsikere
7 Sōmēśvara Temple, Hārnahalli
8 Narasimhasvāmi Temple, Jāvagal
9 Chennakēsava Temple, Hullekere
10 Kēśava Temple, Honnāvara
11 Gomatēsvarasvāmi, Śravanabelgola
12 Akkana Basti, „
13 Inscriptions, „
14 Chāmundarāya, Basti, „
15 Chandragupta Basti, „
16 Pārvśanātha Basti „
17 Lakshmīnarasimhasvāmi Temple, Nuggihalli
18 Sadāśivasvāmi Temple, „
19 Lakshmīnārāyana Temple, Anati
20 Narasimhasvāmi Temple, Holenarasipur

KADUR DISTRICT.

Chickmagalur Sub-Division

1 Yūpastambha at Hiremagalūr—Class II, in good condition

2 Vīranārāyana Temple, Belavādi—Class I, under the management of the Śringeri Jahgir, the Deputy Commissioner states that it is a fine old structure badly neglected The surroundings and the roof are overgrown with rank vegetation The latter is said to be leaking badly The chairman of the Panchayet is said to have promised to have the roof and the compound cleared of vegetation

3 Mārkandēsvara Temple, Khāndya—Class III, not in good condition Some repairs are said to have been effected by the P W D

4 Siddēsvara Temple, Marle—Class II, in good condition

5 Chennakēsava Temple, Marle—Class II, in good condition Some repairs are being done

6 Kalasēsvara Temple, Kalasa—In good condition Annual repairs are being done from the temple funds

Tarikere Sub-Division

The undermentioned institutions are said to have been inspected during the year and are reported to be in good condition .—

1 Lakshmīkāntasvāmi Temple, Dēvanūr, Kadur Taluk

2 Śiva Temple, Hirenallūr, Kadūr Taluk

3 Amritēśvara Temple, Amritāpura, Tarikere Taluk

4 Sōmēśvara Temple, Sompura, Tarikere Taluk

MYSORE DISTRICT.

Mysore Sub-Division

Jyōtirmayēśvara Temple, Śāligrāma—II Class The Archak of the temple who is also the care-taker is reported to be not doing his work properly It is learnt that an estimate for Rs 4,500 had been prepared, but that the work was not taken up since the villagers did not come forward with their contribution It is reported that the building is in a dilapidated condition and that rank vegetation has grown on the temple

Rāmānujāchārya Temple, Śāligrāma—II Class The monument is reported to be in good condition. But the care-taker is reported to be not doing his duty properly In the Srīpāda Tīrtha the flooring is said to be requiring cement-pointing

KOLAR DISTRICT.

Kolar Sub-Division

The following Ancient Monuments in the Kōlār Sub-Division are reported to be in good condition —

1 Śrīpādarāya Brindāvana at Mulbāgal.
2 Hazrath Baba Hydervali Darga, Mulbāgal
3 Birth Place of Hyder Ali Khan, Būdikōte
4 Mokbara at Kōlār
5 Kōlāramma temple, Kōlār
6 Sōmēśvara temple, Kōlār
7 Bara Imam-Makkan, Kōlār
8 Srīpatīśvarasvāmi temple, Sīti
9 Rāmalingēśvara temple, Āvani
10 Vināyaka temple, Kurudumale

Chikballapur Sub-Division

The Assistant Commissioner, Chikballāpur Sub-Division, states that the following monuments in the Chikballapur Sub-Division were inspected during the year under report —

Bhoganandīśvara Temple
Tipu's Palace
Yōganandīśvara Temple
Ranganātha Temple.
Hussain Shah Valli Darga
Venkataramanasvāmi Temple, Ālamgiri
Amaranārāyana Temple at Kaivāra

He has further forwarded the following statement showing the progress of the action taken on the observations made in the Conservation Note of the Director of Archæological Researches in Mysore —

VENKATARAMANASVĀMI TEMPLE, DĒVARAGUDIPALLI

(Bagepalli Taluk.)

1 In some places in the navaranga the flooring is uneven It may be set right when funds permit	The V P Sub-Overseer has been directed to submit the estimate

2 On the left pilaster of the outer vestibule is a figure of Yōgā-Narasimha for whom a brick and mortar niche has been built in recent times. It may be removed	The Amildar will be directed to take action early
3 For the vāhanas which are kept in the navaranga a separate room may be given in the prākāra.	The vāhanas are shifted to a room in the prākāra The V P Sub-Overseer is directed to submit an estimate
4 The whitewashing on the walls and other parts of the temple has covered the inscriptions and sculptures It may be carefully and slowly scraped off without damage to the stones	Scraping work is in progress.

SRĪ RĀMĒŚVARASVĀMI TEMPLE ON THE HILL AND ŚRĪ VENKATA-RAMANASVĀMI TEMPLE, GUDIBANDA

The Assistant Engineer, Chikballapur Sub-Division, has been requested to furnish estimates in respect of the repairs to these temples As soon as they are received further proposals will be taken up

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Among the monuments inspected by the Director of Archæological Researches during the year there are not only those which are already on the list of Ancient Monuments, some of them being declared 'Protected', but also those which are not so included The former, of course, require the attention of the D P W, while in the case of the latter other departments of Government like the Muzrai, or private bodies might be interested In all the cases the recommendations are from the point of view of the Archæological Department, and the proposals are made according as the monuments need conservation The Archæological Department is primarily interested in the upkeep of the 'Protected' or 'Ancient' monuments as admitted in the list, by reason of their artistic or historical importance. As regards other monuments, wherever any need is observed, a recommendation is made, the idea being that all deserving monuments may be put into order by those interested in them at least by effecting the initial repairs so far as is possible Some of the monuments might be of interest from the point of view of the Muzrai Department particularly In such cases it is for the Muzrai Department to consider these proposals In some other cases it has been felt that the local people might be encouraged to keep a monument in good order In these cases a contribution from the villagers might be taken and the temples repaired If, however, no funds of any kind are available, the Director's proposals cannot evidently be given effect to, for such monuments are not on the conservation list of the Archæological Department

REPORT ON THE CONSERVATION OF ANCIENT MONUMENTS IN THE STATE DURING THE YEAR 1940-41, BY THE GOVERNMENT ARCHITECT, PUBLIC WORKS DEPARTMENT, BANGALORE, FOR 1940-41.

The woik of conseivation of ancient monuments was carried out by Public Works Depaitment duiing 1940–41 according to detailed diawings, sketches and instructions from the Government Architect

The total amount of works foi which estimates weie prepared in the year 1940–41 was Rs 61,265–10-7 and actual expenditure up to the time of reporting was Rs 15,661–3–0 as detailed below

Conservation of Ancient Monuments in the State during 1940-41

No	Names of temples and places	Works prepared and estimated Rs	a	p	Outlay so far incuired Rs	a	p
1	*Mysore Division*—						
	(1) Sii Siikanthesvarasvami temple at Nanjangud	8,078	0	0	5,281	0	0
	(2) Sii Vaidyesvarasvami temple at Talkad T Narsipui Taluk	1,510	0	0			
2	*Bangaloie Division*—						
	(1) Repaiiing the Foit wall at Devanhalli	60	0	0	89	0	0
	(2) Annual Repairs of Syed Ibiahim's tomb at Chennapatna	50	0	0	50	0	0
	(3) Renovating Sri Kailasesvarasvami temple at Dodmalur	4,230	0	0	1 313	0	0
	(4) Annual Repairs of Thimmappa Raj Uis mansion at Chennapatna	200	0	0	157	0	0
	(5) Improvements to the Birth place of Tippu Sultan at Devanhalli	2,100	0	0	225	0	0
	(6) Repairing the Inscription stone at Aradesa halli village	10	0	0	7	0	0
	(7) Repaiiing Hoysalaballala palace on Kundana Hills	50	0	0	40	0	0
	(8) Annual Repaiis of Tippu Sultan's birth place at Devanahalli	9	0	0	9	0	0
3	*Kolar Division*—						
	(1) Mokbara at Kolai	133	0	0			
	(2) Kolaramma temple at Kolai	150	0	0	150	0	0
	(3) Somesvara temple at Kolar	5,120	0	0			
	(4) Rangadhama temple at Rangasthala, Chickballapur Taluk	1,845	0	0			
4	*Mandya Division*—						
	(1)* Lakshminaiayanasvami temple at Hosaholalu	12,006	10	7			

No	Names of temples and places	Works prepared and estimated			Outlay so far incurred		
		Rs	a	p	Rs	a	p
5	*Hassan Division*—						
	(1) Renovation of Sri Channakesavasvami temple at Belur	15,600	0	0	1,455	0	0
		5,345	0	0	3,875	0	0
	(2) Renovation works of Hoysalesvarasvami temple at Halebid	1,000	0	0	442	0	0
	(3) Sri Lakshminarayanasvami temple at Nuggehalli	822	0	0	187	0	0
		192	0	0			
	(4) Repairs to Fort at Manjarabad	1,000	0	0	976	0	0
	(5) Renovation of Jain Basti at Halebid	20	0	0	18	3	0
6	*Shimoga Division*—						
	(1) Ganda-Bherunda pillar at Belagavi	140	0	0	140	0	0
	(2) Tripuranatakesvara temple at Belagavi	275	0	0	104	0	0
7	*Kadur Division*—						
	(1) Amritesvarasvami temple at Amritapura	100	0	0	96	0	0
	(2) Yupastambha at Hiremagalur	15	0	0	12	0	0
	(3) Siddhesvarasvami temple at Marle	45	0	0	40	0	0
8	*Chitaldrug Division*—						
	(1) Asoka's inscription at Siddapur	20	0	0	20	0	0
	(2) " " Brahmagiri	20	0	0	20	0	0
	(3) " " Jatinga Ramesvara Hills	20	0	0	20	0	0
	(4) Jain Basti at Heggere	1,100	0	0	935	0	0
	Total	61,265	10	7	15,661	3	0

No estimates were prepared and no outlay incurred during the year 1940-41 in Headquarter Range, Mysore, Tumkur Division and Buildings Division, Bangalore

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

KOLAR DISTRICT.

Mulbagal

The larger temples of Mulbāgal have already been described in the Annual Report of this department for the year 1930, pp 17-18. Some of the smaller temples which deserve notice here are the Nāchchāramma temple at the foot of the Mulbāgal hill, a ruined temple about a hundred yards to its south-west and the Vidyāsankara temple which is situated beside the tank called Śankara Tīrtha at a little distance to the south-east of Mulbāgal

NĀCHCHĀRAMMA TEMPLE

Name of goddess

The Nāchchāramma temple stands at the foot of the hill It is a cave temple with a navaranga built in front whose doorway is to the south A flight of steps leads into the cave shrine of the goddess The deity, about 3½' high, is rude and is called Pārvatī by the local people But in the inscription No Mulbāgal 7 of 1416 A D the name of the goddess is given as Nāchidēvī and she is called the chief goddess of the place The structure is of the 15th century

Description

The navaranga is plain and has in the central square four Dravidian pillars with cubical and octagonal mouldings On the cubical mouldings appear padma medallions in relief The capitals are of the imitation ribbed pattern met with in the 14th and 15th century structures at Terakanāmbi and elsewhere in South Mysore Two rude images, one of Ganēśa and the other of Mahishāsuramardinī, are set up in the navaranga

The temple is not architecturally important The occurrence of the capitals of pillars usually met with in South Mysore is however to be noted

RUINED TEMPLE ON THE HILL

General description

Since the main god of the temple on the hill is missing and there is no inscription referring to the temple, it is not known for which god the temple was built The temple is much ruined and stands on a hillock rising immediately to the south-east of the main hill at Mulbāgal It is a granite structure consisting of a garbhagriha, an open vestibule and a navaranga, of which the last has two entrances—one on the

east and the other on the south In workmanship the structure reminds us of the 14th and 15th century temples of the Vijayanagar period

The outer walls are plain and are raised on a basement consisting of two plain right-angled cornices The eaves have a sharp curve with a row of sea-horses above them as at Terakānambi and elsewhere The pillars inside the navaranga are Dravidian in style having cubical, octagonal, sixteen- and thirty-two-sided mouldings The capitals have the imitation ribbed mouldings and plantain bud hangings. The ceilings are all plain except for a padma medallion appearing on the central one The temple appears to have had a tower originally, but this has completely disappeared now The structure is not architecturally important

VIDYĀ-SANKARA TEMPLE

Date.

The Vidyā-Śankara temple is situated to the north-west of Śankara Tīrtha It is a granite structure endowed in 1389 A D by Bukka II King of Vijayanagar It has now become dilapidated and is not architecturally important

General description

It consists of a garbhagriha enshrining a low linga called the Vidyā-Sankara linga, a closed vestibule and a navaranga having a doorway on the south In front of the navaranga doorway is a porch of three squares connecting which and another dilapidated mono-celled shrine is another porch The brick tower above the garbhagriha of the temple is much ruined

LAKSHMĪ-NĀRĀYANA TEMPLE

To the west of the above-mentioned temple is another smaller temple, also ruined It perhaps originally enshrined the god Lakshmī-Nārāyana mentioned in Mulbāgal 10 of 1339 A D

VIGHNĒŚVARA SHRINE

The mono-celled Vighnēśvara shrine lies a few yards to the west of the Vidyā-Śankara temple. It is a granite structure built to enshrine a relievo figure of Ganēśa carved on a large boulder which contains several inscriptions in Kannada and Nāgari

Goribidnur

VENKATARAMANASVĀMI TEMPLE

Plain structure

The Venkataramanasvāmi temple is a very plain structure of about the Nāyak period consisting of a garbhagriha, a closed vestibule of three squares and a ranga-mantapa having in its middle square four Dravidian pillars with cubical and eight-sided mouldings

The main image is about 4′ high It is four-handed, with dāna, chakra, śankha and gadā It is very rudely carved. Similarly the images guarding the garbhagriha doorway are also rude and dwarfish In the vestibule are kept a stone image of the goddess Alamēlammā and a metallic processional group of Janārdana The image of the goddess is four-handed with abhaya, padma padma and dāna The prabhāvali is of the same stone

Rude images

The temple is architecturally unimportant.

Gudibande

History of the place

The history of Gudibande is given in the Annual Report of this department for 1914 The place is said to have derived its name from the temple (*gudi*) that is built on a rock (*bande*) to the east of the place The tank of the village which is called Baira-sāgara is said to have been constructed by Baire Gauda who was a Pāllegār of the place and is known to have built also the fortress on the hill which rises immediately to the north of the village A little distance to the south of the village there is a hamlet called Hale-Gudibande which is said to have been the older town

ŌBALA NARASIMHA TEMPLE.

(Pl II, 1)

Cave shrine.

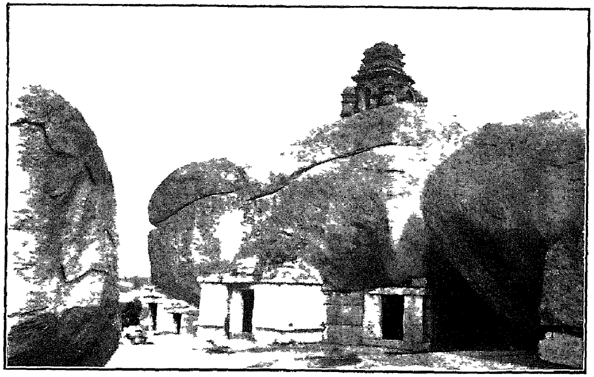
The temple from which the name of the place is said to have been derived is dedicated to Ōbala (or Ahōbila) Narasimha worshipped in the form of a natural stone There is no image. The structure is really a cave shrine with stone walls built on the four sides in front of the cave. Above the boulder which contains the cave is constructed a brick and mortar tower The temple faces south

The cave is divided into two chambers of which the inner one forms the garbha-griha and the outer one a mantapa The latter has a doorway guarded by dvārapāla figures On the north outer wall of the mantapa appear rude relievo figures of Vāmana, Rāma, Varāha and Ugra-Narasimha There are also crude carvings of a matsya and a serpent

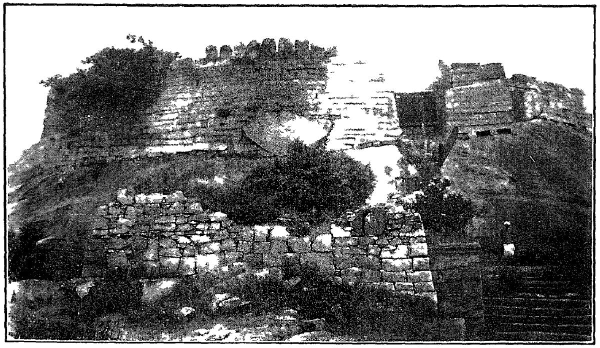
The structure appears to be of the 17th or even of the 18th century It is not important architecturally A new inscription was discovered to the south-west of the temple

GŌPĀLAKRISHNA TEMPLE

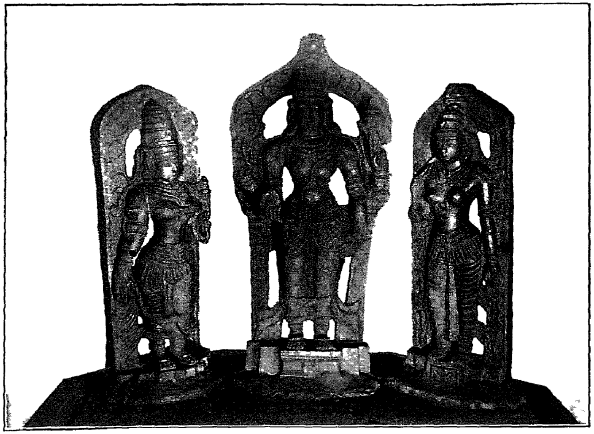
The Gōpālakrishna temple which is now much ruined stands about 50 yards to the north of the Ōbala Narasimha temple It consists of a garbhagriha, an open



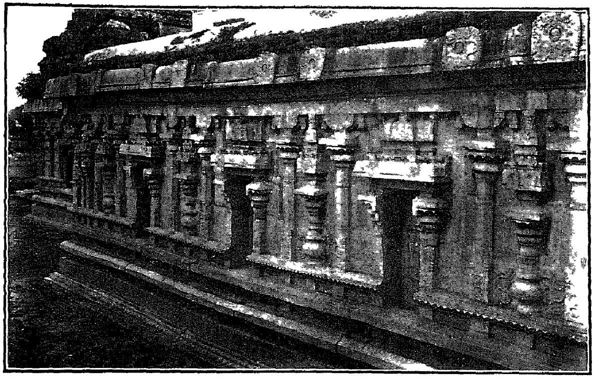
1 OBALA NARASIMHA TEMPLE, GUDIBANDA (p 32).



2 FORT WALL PROVIDED WITH A GATEWAY, GUDIBANDA HILL (p 35)



3 VENKATARAMANA AND HIS CONSORTS, VENKATARAMANA TEMPLE, DEVARAGUDIPALLI (p. 41)



4 OUTER WALL, SVAYAMBHUVESVARA TEMPLE, MADIVALA (p 50)

[illegible]
LIBRARY
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vestibule, a navaranga and a porch The outer walls which had been constructed of brick have all mostly disappeared The brick tower too is gone The main image of the temple is missing

THE GUDIBANDE HILL

Points of interest

The fortified hill at Gudibande is locally called Surasadmagiri The following are the several points of interest that we come across as we ascend the hill —

1. Āñjanēya temple
2. Rock-cut steps
3. First line of fortifications with bastion There are rock-cut steps by the side of the fort walls
4. Second line of fortifications provided with bastions
5. A *done* or pool of water.
6. A cross wall connecting the main fort and built to protect the gateway mentioned below (No 7)
7. Natural gateway formed by boulders

The two lines of fortifications mentioned above are free from the use of mortar They have also no parapets.

8. Bastion with which is connected the cross wall mentioned in No. 6
9. A *done* or pool of water
10. Gateway and third line of fortifications The gateway and the walls have brick and mortar parapets above, which evidently seem to have been put up during the Moslem period The parapets are provided with musket holes and cannon platforms The stone slabs used in the construction of this line of fort walls are neatly dressed and pointed with mortar The gateway consists of six squares and the two rows of pillars belonging to it are all plain with cubical mouldings
11. Krishna temple—This temple is immediately behind the gateway described above and has become very much dilapidated But it indicates that the gateway was originally a Hindu construction The structure is very plain with its outer walls built of rubble in some places and of brick and mortar in others It has a garbhagriha, an open vestibule and a front mantapa The four central pillars of the last are Dravidian in style and contain cubical and eight-sided mouldings The ceilings and the doorway jambs are all plain The main god of the temple is missing. The structure is said to belong to the period of Rāme Gauda, the brother-in-law of Baire Gauda, the Pāllegar of the place

12 A group of about six *dones*

13. Grinding mill of stone, probably used for making gunpowder.

14 A bastion belonging to the third line of fortifications It is provided with not only the usual musket holes and cannon platform but also with underground rooms entered by two narrow flights of steps The underground rooms were perhaps used for storing gunpowder or as guard rooms

15 A deserted and ruined temple.

16. Gateway with *diddi-bāgilu* Fourth line of fortifications provided with brick parapets, etc, like the third line

17. Above the gateway is a bastion belonging to the fifth line of fortifications. The brick parapet above the bastion has the relief figure of a lotus having minute petals.

18 Another natural gateway formed by two large boulders To the west of the left boulder is a sally port leading down the hill on the west

19 A cross wall connecting another line of fortifications

20. A natural gateway formed by boulders.

21 Another gateway

22 Old smithy beneath overhanging boulders to the left of the boulders mentioned above.

23 Another cross wall connecting a bastion

24 An arched gateway having a Gaja-Lakshmī group on its lintel In a cross wall to the left of this gateway on the outside is a small stone relievo figure of Hanumān The presence of Hanumān and Gaja-Lakshmī indicates that the gateway is Hindu in construction. The arch indicates Muslim influence Above the gateway is a high brick parapet which is undoubtedly of the Moslem period Probably the construction is of the days of Hyder or Tipu

25 A mantapa probably used as a powder magazine

26. A bastion further up with a fort wall running westward.

27 A cross wall running at right angles to the bastion mentioned above and provided with two narrow openings at bottom which were probably used for observing the enemy

28 Bastion with a row of powder magazines to the right The parapet above the magazines is connected with a huge rocky boulder

29 A flight of steps leading up to another fort wall To the left of the steps are the ruins of an old structure which appears to have faced east and been provided with a low brick and mortar railing in front and an arched narrow window, also of brick and mortar, on the south The structure was perhaps used as a *chāvadi*

30. A *done* or pool of water to the north of the gateway mentioned in No. 24. The wall of the gateway is carried northwards and then is constructed in a curve so as to bound the outer margin of the pool and further up it is connected with a huge boulder.

31. Fort wall built of large slabs and provided with a gateway (Pl II, 2) Above there are battlements on one of which is carved the figure of a man's head. The slabs of the wall are joined one to another by grooves cut on their edges No mortar is used. In front of the gateway there is a stone-built mantapa with Dravadian pillars The eaves of this mantapa have a row of small hanging lotus buds The fort wall, the mantapa and the gateway are all evidently Hindu in construction On the inside of the gateway there is a mantapa supported on Dravidian pillars having the cubical and eight-sided mouldings

32 *Done*—The water of this *done* is said to be very deep It is a perennial spring with good drinking water

33 Rock-cut steps

34. Granary —The building is now used as a place for entertainments

35. Fort wall which is in continuation of the wall mentioned under 31 The wall surrounds the huge central rock on top of the hill and on the rock are built the granary mentioned above (No 34) and the temple mentioned below (No 36)

36. Rāmēsvara temple —This is a structure of the late Vijayanagar period consisting of a garbhagriha, a vestibule and a front mantapa with a pillar in front The temple faces east The outer walls are plain and the slabs are joined by grooves and mortar The pillars of the front mantapa are Dravidian, having the usual cubical and other mouldings On the cubical mouldings appear the relievo figures of Ganēśa, lion, Nandi, peacock, monkey, yāli, nāgabandha, linga, lady, etc Only the central ceiling is deep and raised on two sets of corner stones with a low padma pendant in the centre. In the vestibule are kept rude small stone images of Ganēśa and Nandi The linga in the main cell is small The pillar in front of the temple is ornate, though carved of granite On a carved cubical base rises a sixteen-fluted shaft which is surmounted successively by ornamental, cubical, wheel-shaped and lotus-shaped mouldings The capitals have plantain bud hangings Above the capital appears a square abacus well carved on its four sides with downward dentil mouldings The four corners of the base of the pillar have rearing lions while the facades of the base have the relievo figures of Sūrya on his seven-wheeled chariot (west), Nandi couching (north), Vīrabhadra (east) and Kannappa (south) kicking the linga The plinth on which the pillar stands consists

of three cornices of which the one at the top has the kīrtimukha ornamentation

To the north of the temple is the Pārvatī shrine which contains an image of the late Vijayanagar period The image is like the Apītakuchāmbā and Girijāmbā images at Nandi

CHANDRANÂTHA BASTI

Jaina vestiges.

The village of Gudibande appears to have been a prosperous Jaina settlement also There are two principal bastis at the place and a hillock called Pāda Betta where the old Jaina monks are said to have been performing *sanyasana*

Description

The Chandranātha basti is also known as the Chikka Basti and appears to date from about the Vijayanagar period judging from the pillars of the navaranga and of the mukha-mantapa The structure consists of a square garbhagriha, a closed vestibule, a navaranga and a front mantapa, the last with a pātālānkana attached to it. The pātālānkana is approached by a flight of steps flanked by elephants on either side The main image in the garbhagriha is of white marble and in the seated posture. It is about a foot in height Several metallic images are kept in the vestibule They are all of the different Tīrthankaras On the cubical mouldings of the four central pillars of the navaranga appear the relievo figures of a cow, a crescent, a peacock and a serpent, and several gods and goddesses The central ceiling of the navaranga is deep and raised on four sets of corner stones with a relievo padma in the centre On the cubical mouldings of the pillars of the mukha-mantapa appear the relievo figures of birds and animals The four pillars of the pātālānkana are however sixteen-fluted A brick and mortar niche in the parapet above the pātālānkana contains the stucco image of Chandranātha with his emblem, the crescent, on the pedestal

DODDA BASTI

Older basti

This basti is to the north-west of the Chikka Basti and appears to be much older than the latter, though plain It is raised on a basement consisting of two cornices of which the upper has the kīrtimukha ornamentation at intervals Between the two cornices is a frieze depicting gods, animals and men in various attitudes Among these may be noticed the following a lion attacking a man (south), a yali rider (north-west) and two wrestlers (north)

Description

The basti consists of a garbhagriha, a vestibule of three ankanas of which the side ones have been converted into cells and given doorways, a navaranga and a porch of three ankanas The flight of steps leading to the porch is guarded by elephants

The navaranga is a spacious hall, about 28′ square, with four Dravidian pillars in the middle, each of which has cubical mouldings bearing the figures of seated and standing Jaina saints, caparisoned horse, rosettes, lovers, nāgabandha, yāli, elephant, etc The central ceiling is somewhat deep and is raised on two sets of corner stones. It has a low padma in the centre The navaranga seems to have had a doorway on the south also originally

VENKATARAMANASVĀMI TEMPLE

The Venkataramanasvāmi temple in the village is also a structure of the Vijayanagar period and consists of a garbhagriha, a vestibule, a navaranga and a front mantapa with a pātālānkana in front The outer walls are raised on a basement consisting of two flat cornices in between which is a frieze of sculptures depicting in relief rosettes, padmas, snakes, matsya and so on The eaves are straight-sided with the brick parapet above having a row of parrots On the south parapet above the garbhagriha is the stucco representation of a very large seven-hooded serpent Corresponding to this on the south-west side the parapet has the stucco representation of the god Ranganātha The north parapet of the temple has also several interesting stucco groups among which may be mentioned a tiger attacking a boar There is a low brick and mortar tower above the garbhagriha

Outer view

In front of the temple there is a tall monolithic pillar which appears to be very similar to the pillar in front of the Rāmēśvara temple on the hill, though it is perhaps less fine The pillar is tapering and is set upon a basement consisting of three cornices of which the last from the bottom has been ornamented with kīrtimukhas alternating with figures of seated lions The base of the pillar is carved on all the four sides with the figures of Garuda (west), Janārdana (north), standing Narasimha (east) and Hanumān treading on Akshayakumāra (south)

Garuda pillar

The main image of the god Śrīnivāsa in the garbhagriha is about 2′ high with a stone tōrana The god is four-handed with dāna, chakra, śankha and kati The garbhagriha ceiling is raised on four sets of corner stones with no carving in the middle The ceiling of the vestibule is plain In the vestibule are kept the images of the Śrī-vaishnava saints, Vishvaksēna and a warrior who is pointed out as Tirumangai Âlvār. The last image holds a drawn sword and a buckler in his hands and wears the kācha or loin cloth of a wrestler

Images

The central ceiling of the front mantapa has a padma pendant carved in its centre with figures of lizards on either side The front row of the pillars in the mantapa are Dravidian in workmanship with figures on their cubical mouldings and with

Front mantapa and patalankana

plantain bud hangings. The four pillars of the pātālānkana have square bases and sixteen-fluted shafts with an ornamental band in the middle of each shaft. These pillars have also the plantain bud capitals

Mahadvara

The mahādvāra in front of the temple appears also to belong to the same period as the temple. The doorway of the mahādvāra is guarded by figures of female deities standing on yālis from whose trunks issue ornamental creeper scrolls which are carried on the lintel of the doorway and terminate in a kīrtimukha On the outer walls of the mahādvāra are the relievo figures of a camel, a dancing group, fighting tuskers, a naked lady sitting in an obscene posture and a fish and an elephant facing each other. The significance of the last representation is not known

ĪŚVARA TEMPLE

The Īśvara temple of the village is situated at a little distance to the north of the Venkataramana temple It is a structure of more recent times with its outer walls built of size stones and with pillars and ceilings of no architectural merit The temple consists of a row of three cells containing from right to left Ganēśa, linga and Pārvatī. It is said that the temple is of the Pāllegār period and that the front mantapa was put up recently The temple is not important from the archæological point of view

Devaragudipalli.

The village of Dēvaragudipalli is situated about two miles to the south-east of Bāgepalli The ancient name of the place was Gadida The name Gadidampatna was also used It is said that the place is one of the three ancient towns which were known to have been existing in olden times

VENKATARAMANASVĀMI TEMPLE

Date

In the inscriptions Nos 15 and 16, Bāgepalli Taluk, Epigraphia Carnatica, Vol X, Kolar District, the god of this temple is called Prasanna Śrīnivāsa and Tiruvēngadanātha The temple is a large structure built in the Dravidian style of architecture But the prākāra is a recent structure like the pillared open mantapa in front of the temple The original temple inside the prākāra consists of a garbhagriha, two vestibules of which the outer is open, and a navaranga According to the inscriptions it was built in 1391 A D by Tirumala Nāyaka, grandson of Teppada Nāganna Vodeyar during the time of the Vijayanagar King Harihararāya The

sculptors who are said in the inscriptions to have constructed the temple were Nāyonde Kāmōja and Bairōja

Outer view

The outer walls of the temple are raised on a basement consisting of three cornices, the first of which from the bottom is octagonal, the second square and the third square with dentil drops The walls of the navaranga are relieved, at intervals, by right-angled pilasters bearing creepers and the loaf and biscuit-shaped ornamentation as in the 14th century structures of the South Mysore school The outer walls of the garbhagriha and vestibule are also relieved by similar pilasters, but the pilasters here have no loaf and biscuit-shaped mouldings They have instead the brackets of the imitation ribbed pattern and vertical scroll ornamentation on their shafts

On the north and south outer walls of the navaranga there are niches bearing boat-shaped turrets which are raised on eaves-shaped cornices having the kīrtimukha and creeper ornamentation The south niche bears a perforated window in the shape of a creeper scroll, while the north niche is empty. In the panels between the pilasters on the outer walls appear relievo figures just above the basement cornices. Starting from the south-east and proceeding clockwise they are as follows —

1. Trivikrama.
2. Vāmana—A peculiar figure wearing beard and with hunch back The figure wears a loin cloth or *dutti* like a Brahmachāri and an Yajñōpavīta His hair is tied in a knot above his head and he holds in his left hand an umbrella and a danda In his left arm pit appears a palm leaf manuscript His right hand is stretched forward in the attitude of begging
3. King Bali seated in state on his royal couch with his queen standing in front of him and pouring water from a vessel The scene shows the act of making the gift

South—

4. Vāli and Sugrīva engaged in a fight
5. Figure of a warrior holding a drawn sword
6. A marching lion
7. An archer wearing kirita
8. A lady in labour Two ladies attend on her The pregnant lady is in standing posture
9. A lady—two-handed—holding lotus in the left
10. Janārdana with abhaya, chakra, sankha and gadā
11. Lakshmī-Nārāyana
12. Fish (Matsya)
13. Kāliya-mardana

West—

14. Hanumān.
15. An obscene group on the garbhagriha outer wall.

North—

16 Yōgā-Narasimha A Matsya above
17. Kneeling Garuda
18 Kūrma (Tortoise)
19. Obscene group
20 Ananta Padmanābha
21. An eight-handed Ugra-Narasimha
22. Lakshmī-Narasimha
23 Sarasvatī
24 A lady attendant
25 Seated Vishnu in sukhāsana The right lower hand rests freely on the raised right knee, while the left lower hand is in the abhaya pose In the back hands are held chakra and sankha

North-east—

26. Rāma and Lakshmana
27 Four-handed Vēnugōpāla
28 Hayagrīva.

The eaves above the temple have a sharp curve and are relieved at intervals by kīrtimukhas A frieze of sea horses appears above the eaves of the navaranga It may be mentioned here that the sea-horses appear in temples at Rāghavāpura, Terakanāmbi, etc , in South Mysore.

Navaranga

The navaranga doorway is guarded by a pair of dvārapāla figures which are dwarfish in stature On the lintel appears a Gajalaksmī group The corner pilasters inside the navaranga hall have capitals with plantain bud hangings In the centre of the hall there are four Dravidian pillars which have the usual cubical and eight-sided mouldings On the cubical mouldings are carved the relievo figures of Hanumān in the striking attitude, an elephant, gandabhērunda, a monkey, yāli, lion, kukkuta, cow and calf, a lady at toilet, a trunked yāli, man and tiger, two lions standing back to back with a common head shaped like a kīrtimukha arch, kalasa, caparisoned horse, a warrior, an obscene figure, dancing ladies, peacock, padma medallions, etc

The central ceiling of the navaranga is raised on two sets of corner stones with a padma pendant in the centre surrounded by low relievo figures of the eight Dikpālakas The lower set of the corner stones has the carvings of padmas and wheeling acrobats

Vestibules

On either side of the open outer vestibule are two Dravidian pilasters with their capitals having the plantain bud hangings The ceiling of the vestibule has in the middle a padma relief The doorway of the inner vestibule has the figures of dwarfish dvāra-

pālas on either side and the scroll, bead and padma ornamentation on the jambs and lintel There is also a Gaja-Lakshmī group on the lintel

The ceiling of the inner vestibule has also a padma in the middle, but unlike the padma of the outer vestibule ceiling, the padma here is inset in a square The ceiling of the garbhagriha is raised on two sets of corner stones and has also a padma

Images in garbhagriha

The main god of the temple stands on a broad Garuda pedestal with his two consorts standing on either side of him (Pl II, 3) Each of these images is independent having its own prabhāvali carved of stone On the prabhāvali of the main image appear the ten avatārs of Vishnu. The image is about 4½′ high including the tōrana In the four hands of the god are held the following attributes dāna, chakra, sankha and kati The kirīta of the god, the contour of the limbs, the disposal of the fingers and the drapery suggest that the image is carved in imitation of Hoysala sculptures, though the prabhāvali appears to be somewhat peculiarly designed The image of the consort on the right has a well-worked breast band while that of the one on the left is more slim and with finer folds appearing on the drapery The latter image is more graceful and impressive The entire group of images speaks well of the art of the period following, as it does, the traditions of the Hoysalas on the one hand and those of the Dravidian sculptures on the other Thus the image of the goddess to the right of the god is more Hoysala in character and that of the one to the left reminds us of the sculptures of the Chōla period In the image of the main god both the traditions have a happy blend

Bagepalli

NARASIMHASVĀMI TEMPLE

General description

The Narasimhasvāmi temple in the village of Bāgepalli is a late Vijayanagar period structure having no architectural importance It consists of a garbhagriha, a vestibule and a front mantapa which is open The pillar in front of the temple is about 18′ high including the plinth on which it is set up

The outer walls of the temple are raised on a basement consisting of two square cornices between which is carved a long panel representing low relievo figures of animals, birds and men On the outer walls appear the figures of elephants, lions and obscene groups The pillars of the mantapa are Dravidian in style and have on their cubical mouldings, relief figures of gods, men and

Sadali

Sādali is a roadside village situated about 18 miles to the south
The old temples at the place which are not very far removed from
situated in the fields near the roadside.

ĪŚVARA TEMPLE.

The Īsvara temple is an old structure of about the 14th century built in the Dravidian style It consists of a garbhagriha, a vestibule and a navaranga On the south there is a fallen mantapa The outer view of the temple does not call for any special remark The basement has plain cornices square in shape. The navaranga doorway is guarded by dvārapalas, while the lintel has the figure of Ganēsa The jambs are ornamented with scroll and bead work The pillars inside the navaranga are all Dravidian in style having ribbed mouldings on the brackets as at Terakanāmbi and elsewhere in South Mysore On the cubical mouldings of the pillars appear the figures of several gods and men

CHENNAKĒSAVA TEMPLE

Outer view

The Chennakēsava temple is similar to the temple at Dēvaragudipalli in workmanship The mahādvāra in front of the structure is rudely constructed The temple consists of a garbhagriha, a vestibule, a navaranga and a porch The outer walls are built on a basement, about $5\frac{1}{2}'$ high, consisting of five cornices which are as follows square, octagonal, square, and square with dentil drops The walls are relieved by right-angled pilasters Among the images on the walls may be mentioned the following an old man, a man and a lady, a dancing couple, Rāma and Lakshmana seated with Hanumān in front, Rāma and Lakshmana standing, Śēshaśāyi, Vēnu-gōpāla, Ugra-Narasimha, Vidyādharī and the dasāvatāras, like the natural Matsya, Kūrma, Varāha, Narasimha, bearded Vāmana, Bali with consorts on throne and Trivikrama, Vāli and Sugrīva, Garuda, Āñjaneya, Yāli and elephant, Buddha, a Sukhāsīna-mūrti, Matsya attacked by a warrior or demon (Hiranyāksha ?), makara, lion, wrestlers, deer, etc The images on the outer walls of the garbhagriha and vestibule have peeled off The walls have niches bearing boat-shaped turrets The eaves are sharp and ornamented with kīrtimukhas at intervals Above the eaves appears a frieze of sea-horses

The porch measures two ankanas by one On the cubical mouldings of the pillars are carved the figures of Ugra-Narasimha, Janārdana, seated lion, Vēnugōpāla, dancers, Hanumān, Lakshmī-Nārāyana, Sarasvatī, Vishnu, etc

Inner view

The navaranga doorway is guarded by dvārapāla figures On the lintel appears a Gaja-Lakshmī group The jambs are ornamented with scroll and bead work The navaranga pillars are Dravidian in style with the nāgabandha and other designs appearing on the cubical mouldings The central ceiling of the navaranga is raised on two sets of corner stones

The vestibule is a double one with the outer ankana being open. The doorway of the inner ankana is guarded by dvārapālas and has the image of Chennakēśava on the lintel. The jambs are designed like those of the navaranga doorway with scroll and bead work. The main image of the temple is missing.

Nachipalli

Hero stones

Nāchipalli is a small village which has now become a suburb of Robertsonpet on the north-east. To the north of the village is a dry field belonging to one Mr. Venkatarāmiah where stands a row of more than a dozen vīragals bearing sculptures of dead heroes and their sati wives. Some of the heroes are on horse-back while at least one of them has a royal umbrella held above, with a woman following him. About half a dozen vīragals have shrines protecting them with side slabs and top slabs. On three of these wall slabs inscriptions in Grantha characters of about the 13th century were found. One of these shrines with its top slab remaining intact might be mistaken for a dolmen. It is definitely different from anything prehistoric.

Parandapalli

Prehistoric cromlechs

Following the pipe line path towards Bētamangala, and at a distance of about 2 miles from Robertsonpet T. B., we reach Pārāndapalli which is a small village situated in the midst of a number of rocky heights. To the east of the village about 2 miles away (where there is the 7/4th furlong stone from Bētamangala) on the top of a rocky ridge and on its sides we find more than a hundred cromlechs with the rings of stones appearing just above the ground (Pl. III, 1). The diameters of these rings vary from about 40′ to 7′. These definitely prehistoric structures close to the gold mining area deserve to be excavated and studied. With these we may compare the cromlechs discovered near Hungunda, about 7 miles from here.

Betamangala

Antiquity of the place and temples.

Bētamangala is the headquarters of a hobli in the Bowringpet Taluk. It is situated at a distance of about 8 miles from the Kolar Gold Fields. The place appears to have been one of great antiquity. In the inscriptions it is called Vijayāditya Mangala of which the modern name is said to be a corruption. The earliest inscription at the place is Bowringpet 4 which is inscribed on the octagonal west basement cornice of the garbhagriha of the Vijayēndra temple. This inscription which is ascribed to the 10th century (c. 950 A. D.) refers to the restoration of the tank of the village. It does not refer to the construction of the temple. But there is no doubt that the cornice on which it is inscribed forms part of the original

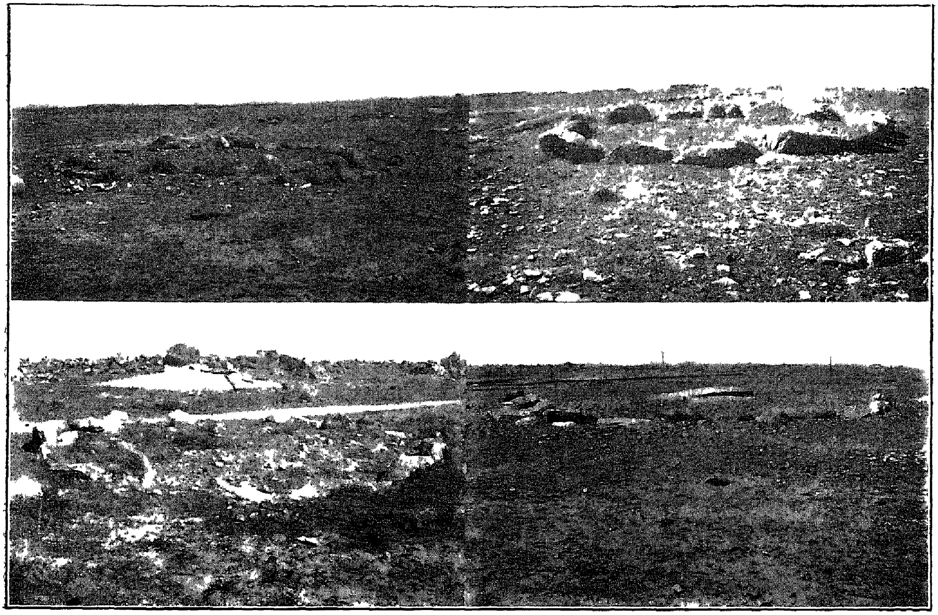
structure and the existence of the inscription definitely proves that the temple is at least of the same period as that of the inscription if not earlier The object of inscribing the inscription on a cornice belonging to the temple seems to have been mainly a religious one, that is, to invoke the god Vijayēndra as a witness to the grant made in connection with the restoration of the tank Thus the temple and the tank both appear to be older than the inscription It is possible to assign the temple to circa 900 A D, though there is reason to believe that the main image existing now in the garbhagriha is by far later than the inscription itself, belonging perhaps to the 16th or 17th century

According to the town-planning that obtained during the period there must have been, at some distance to the north-east of the Vishnu temple, an Īsvara temple near which existed the tank of the place The tank of the village is already mentioned. Near this there is an Īśvara temple which is of about the 14th century But it is possible that near this spot existed an older Śiva temple. Indeed there are to be found some old sculptures of the Chōla and earlier periods nearby and some of these are set up now in a recent structure by the side of the Arkēsvara temple There are also some sculptures, a linga and a Nandi bull set up in an Īsvara shrine immediately to the south of the Vijayēndra temple and these are said to have been brought from a ruined Śiva temple that once stood near the present Arkēśvara temple beside the tank Immediately to the north of the Arkēśvara temple there is a mantapa having pillars of the Nonavinakere type, which in M A R 1939, p 56, have been assigned to the Ganga period In the Mysore Gazetteer, Vol V, p 298, the place is said to have been under the sway of a Bāna king named Vijayāditya and to have probably derived its name from him If that is so, the name of the temple, *viz*, Vijayēndra, suggests that the original Vishnu temple also was built by him It is a pity that there is no inscription which records the construction of the temple At Āvani, however, there is an inscription (No 38, Mulbāgal, Kolar District, E C, X) on a pillar outside the southern gateway recording that the Nolamba queen Dēvabbarasi got constructed a lake called Dēvabbe-samudra and a Vishnu shrine at Horavangala It is suggested in M A R 1935, p. 50, that Horavangala may be Bētamangala But the inscription does not mention the name of Vijayēndra

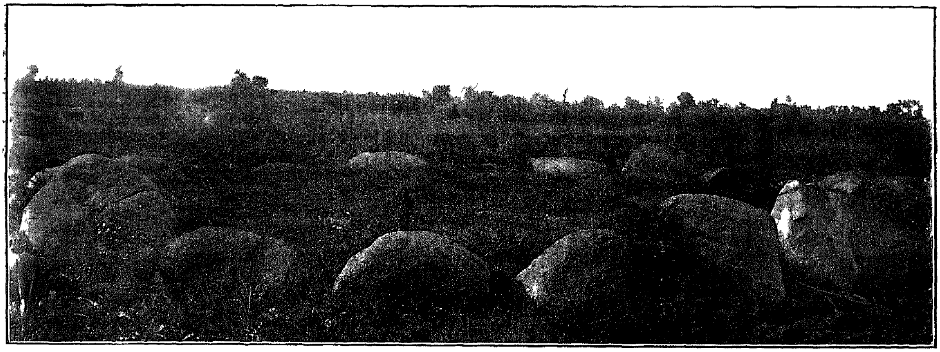
THE VIJAYĒNDRASVĀMI TEMPLE

Main god

The main god of the temple is called Vijayēndra locally In the inscriptions No 7 (*b*) Bowringpet of 1275 A D and No 6 Bowringpet of 1288 A D the god is called Virirunda Perumāl [*cp.* the name given in an inscription to the god Krishna at Tonnūr (M.A R 1939, p 29)] In inscription No Bowringpet 8 of 1167 A D the god is given yet another name—Manavālālvār In the Epigraphia Carnatica of the



1 SOME PREHISTORIC CROMLECHS, PARANDAPALLI (p 43)



2 A PREHISTORIC CROMLECH, HUNGUNDA (p 58)

Kōlār District, Vol X, the temple is called that of Vijayarangasvāmi—probably due to the fact that there are actually two shrines in the temple which are respectively dedicated to Vijayēndra and Ranganātha Whatever the name of the god and the date of the consecration of the original image, it is probable that the present main image does not belong to the 10th century A D It is in all probability an image of the 16th or even the 17th century A D inasmuch as it happens to wear a Srīvaishnava caste-mark on its forehead and there is no image indeed of the 10th century so far discovered anywhere in South India that is definitely known to be wearing such a mark The workmanship of the image is, however, extraordinarily good and, but for the existence of the caste-mark, could well have been ascribed to an earlier period

History of temple

Inscriptions prove that the place came under the sway of the Bāṇas, the Nolamba-Pallavas, the Cholas, Hoysalas and the Vijayanagar rulers successively. They also indicate that the temple received extensions during these periods The temple, as it is, consists of a garbhagriha, a closed vestibule, a navaranga with the Gōvindarāja shrine to the left, an ardhamantapa enshrining the images of the Ālvārs, a mukhamantapa and a pātālānkana Structurally, too, the different periods of extensions are well indicated particularly by the basement of each of the different compartments of the temple

10th century structure

The original structure appears to have consisted of the garbhagriha only with an open porch in front (c 900 A D) The stone-built basement of this portion consists of three cornices of which the middle one is octagonal and the others are square Between the octagonal cornice and the one rising above it, there is an inner cornice which is short and relieved by minute right-angled pilasters On the north there is a stone sōma-sūtra The outer walls of the garbhagriha are built of brick as at Narasamangala in the Mysore District and are relieved by slender right-angled pilasters bearing the loaf and biscuit-shaped mouldings There are empty niches on the three sides of the garbhagriha on the outside Of these the one on the west is surmounted by a horse-shoe-shaped turret and the pilasters bearing this turret are round and have wheel mouldings The south-western corner pilaster bears on its abacus a two-handed stucco figure, thus suggesting that there might have been similar stucco sculptures on the other corner pilasters also Below the eaves on the back outer wall of the garbhagriha there is a frieze of sea-horses constructed of brick and mortar This frieze is missing on the other side walls of the garbhagriha The brick tower above the garbhagriha was in all probability constructed during the Pāllegār days

The front porch of the original temple seems to have been open but walled in when the navaranga was added The two front pillars which are now mostly imbedded

in the wall and the two pilasters on either side of the garbhagriha doorway form one group with their ribbed brackets which are generally met with in the Chōla and earlier periods. Each of these pillars stands on a base which has also ribbed mouldings. The base is short and square and the shaft has the eight-sided, sixteen-fluted and vase mouldings. Below the vase is an ornamental moulding consisting of two horizontal ribbed bands with garland hangings in low relief. Above this band appears the wheel moulding which in turn is surmounted by the ribbed brackets. The garbhagriha doorway is plain. The ceiling of the porch (that is, the present vestibule) has been carved with a padma in very high relief. The garbhagriha is about 7′-7″ square with an octagonal ceiling having in bold relief a padma in its centre. The petals of the padma are inset in a circle.

12th century extension

The navaranga appears to have been constructed between 1167 A. D. (Bowringpet 8) and 1275 A. D. [Bowringpet 7 (*b*)]. The outer walls are plain and raised on a basement which has been worked in imitation of the older ones. The stone eaves are rude with low relievo kīrtimukhas at intervals. Inside the navaranga the central pillars are worked similar to those of the porch, but their brackets are quite different and bear no ribbed ornamentation. Such pillars are often met with in the structures of the 12th and 13th centuries. The ceilings of the navaranga are all plain except for the central one which has the carving of a padma inset in a circle.

The two dvārapāla figures guarding the navaranga doorway are undoubtedly of the Vijayanagara period. In the north-western corner of the hall is built in recent times a shrine in brick and mortar to enshrine the goddess Vijayalakshmī.

14th century extension

The Gōvindarāja shrine to the north of the hall and the ardhamantapa in front of the navaranga both form one group. Their outer basement cornices prove this point; they are so different from the basement cornices of the navaranga. They consist of two plain and square cornices with a row of plain slabs set on edges between them. On the north outer wall of the ardhamantapa there is the figure of a fish in relief. The image of Govindarāja (Pl. VII, 1) seems sculpturally to belong to the 14th century. This date may be tentatively assigned for the construction of the shrine and the ardhamantapa. The workmanship of the image of Gōvindarāja is poor. He lies on Ādiśēsha attended by his consorts whose images are also rudely sculptured.

15th century extension

The next stage of additions to the temple consists of the construction of the mukhamantapa which originally appears to have been open, but to have been walled in in recent times with size stones. The Dravidian pillars of the mukhamantapa have brackets bearing the imitation ribbed brackets of possibly the 15th century.

16th century extension

The last stage of extension is the pātālānkana with its front porch probably assignable to the 16th century The porch pillars are Dravidian with plain brackets There is a fragmentary inscription of the time of Krishnadēva Rāya in front of the temple Its existence indicates that the pātālānkana and the porch were both constructed in his times The two sets of the dvārapāla figures kept in the mukha-mantapa and the ardhamantapa as also the images of the Ālvārs in the ardha-mantapa seem to belong to the Vijayanagar period

In front of the temple is a rude late Garuda shrine of no architectural value. The Bali-pītha behind it seems, however, to belong to the 14th century To the south-west of the pillar is an uyyāle-kamba

The present main image (Pl IV, 1) is perhaps assignable to the period during which the pātālānkana and the porch were added It is not known what became of the original image The carving, however, of the present image is, as already said, extra-ordinarily good though the same cannot be said of the images of his consorts The god is seated on a lion pedestal with his left leg placed on the ground and the right knee folded up on the seat On the left corner of the pedestal there is a maned lion seated on its haunches To the right side of the pedestal there is another maned lion but bigger than its pair and having a longer tail The tōrana behind the god rises gracefully to a little above the tiara of the god Though the drapery and ornaments of the god are worked out in detail with minute skill and though the folds on the abdomen are carved in a very impressive way, the broad fingers of the hands and feet look rather unnatural and too broad to do credit to the sculptor In other respects, however, the image is an example of the high standard of art that prevailed during the period

Recent structure

To the south of the Vijayēndra temple is a structure which is said to have once served as the kalyāna-mantapa but to have been walled up recently and converted into a temple to enshrine the old Arkēśvara linga brought from the now disappeared Arkēśvara temple The rude eaves and the Dravidian pillars suggest that it was a structure of about the 16th century In a walled up cell within the temple the old linga is set up In a cell to its left is enshrined an image of Pārvatī, probably of the Vijayanagar period In another cell to the right is set up an image of Shanmukha which appears to be of the Chōla period, probably brought from the disappeared Arkēśvara temple The images of Sūrya-Nārāyana, Ganēśa, Bhairava and Vīra-bhadra set up against the walls inside the temple seem also to have been brought from the Arkēsvara temple The image of the Nandi bull in front of the shrine reminds us of the one at Narasamangala in the Mysore District, though it is not as fine

ARKĒŚVARA TEMPLE

History and general description

The old temple of Arkēśvara near the tank of the village is no longer in existence The present temple near the spot seems to belong to the 14th century. The original temple seems to have faced south as indicated by the uyyāle-kamba The present structure faces east and consists of an empty garbhagriha, a double vestibule (of which the inner ankana is closed and the outer one is open) and a navaranga with a now disappeared porch The basement cornices on which the outer walls are raised are similar to those met with in the construction of the mukhamantapa of the Vijayēndra temple The pillars inside the navaranga are all Dravidian with the cubical, octagonal and sixteen-fluted mouldings On their cubical mouldings appear the figures of various gods, devotees, etc, like Ganēśa, Kannappa, linga and lady, Umāmahēśvara, Purushamriga, Vidyādharī, etc The ceilings of the navaranga are arranged svastika-wise as at Kaivāra, Kurudumale and Madivāla This supports the view that the temple is of the 14th century

By the side of the temple is a recent structure in which are enshrined some old sculptures *e g*, the Sōmēśvara linga, the images of the Saptamātrikas, the image of Bhairava and Vīnādhāri Virabhadra These images appear to belong to the Chōla times Among them the image of Vaishnavī has a human-faced and bird-bodied Garuda which is rather peculiar (Pl IV, 2)

OTHER TEMPLES IN THE VILLAGE

Hanuman temple

There are two Hanumān temples in the village of which the one to the south-west of the Vijayēndra temple is a Dravidian structure enshrining a colossal relievo figure of Āñjanēya, about 12′ high, in the striking attitude The figure is represented as treading on Akshayakumāra and shows good workmanship It is possible that the figure belongs to the 16th century

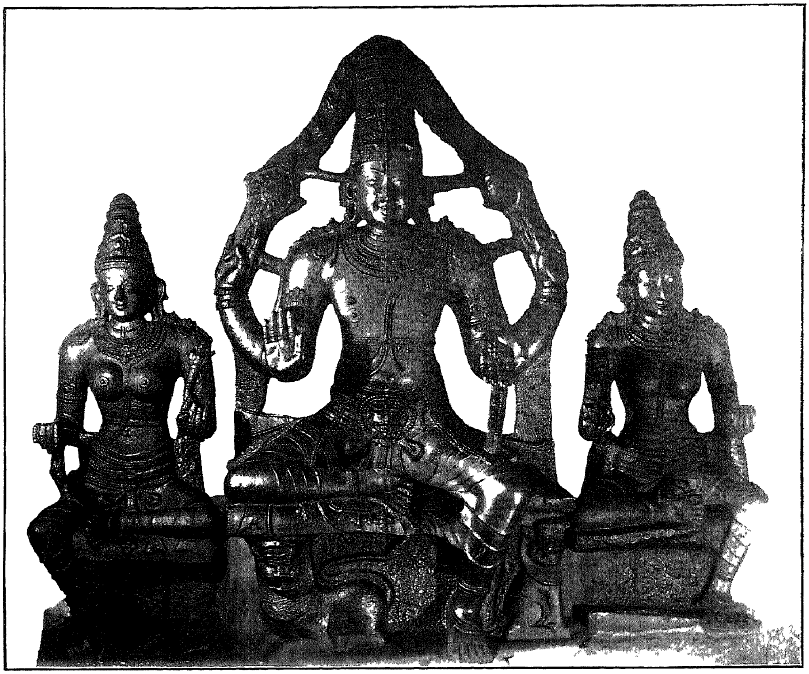
Dharmadeva temple

The Dharmadēva temple standing a little distance to the south of the Vijayēndra temple is a modern structure of no architectural importance. It contains several painted wooden images It is said that the Karaga festival is celebrated in the temple once a year

Madivala

Situation

Madivāla is a village situated about half a mile to the south-west of Kyāsamballi which is the headquarters of a hobli in the Bowringpet Taluk of the Kolar District During the period of the Chōla governor Ilavañji Vāsudēvarāya (13th century) it



1 VIJAYENDRASVAMI AND HIS CONSORTS, VIJAYENDRA TEMPLE, BETAMANGALA (p 47)

2 VAISHNAVI, ARKESVARA TEMPLE, BETAMANGALA (p 48)

3 ILAVANJI VASUDEVARAYA, SVAYAMBHUVESVARA TEMPLE, MADIVALA (p 52)

4 BHAIRAVA (DAKSHINAMURTI ?), SOMESVARA TEMPLE, HUNGUNDA (p 59)

belonged to the Muluvāyi kingdom in Ilavañji-nādu of the Nigarili Sōlamandalam. The chief temple at the place is that of Svayambhuvēsvara which is an ornate structure built in many respects like the Sōmēsvara temple at Kurudumale.

SVAYAMBHUVÊSVARA TEMPLE.

History.

Of the many inscriptions engraved on the walls, basement cornices and pillars of the temple, the earliest, namely, Bowringpet 35 (*f*) has been ascribed to c. 1200 A D though it does not in fact mention any date The earliest inscription that gives a date is Bowringpet 35 (*b*) of 1228 A D which is to be found on the right side of the main doorway of the temple It says that during the rule of Kuttādun Dēvan, son of Jayangonda Śōla Ilavañjiya Rāyan *alias* Māralvān, two servants of the ruler made certain grants to the god Thus the construction of the temple and the consecration of the linga are not mentioned in any of the earliest dated inscriptions In the absence of such inscriptions therefore we may ascribe the temple to the period of Ilavañji Rāya, grandfather of Ilavañji Vāsudēva Rāya, the builder of the Sōmēsvara temple at Kurudumale In the workmanship of the outer walls, the cornices, the pillars and pilasters, there is so close a resemblance between this temple and the Śōmēsvara temple at Kuruḍumale that it is very likely that Ilavañji Vāsudēva Rāya followed the architectural traditions current during his grandfather's days while building the Sōmēśvara temple at Kurudumale Some of the architectural features met with in the temples of South Mysore as, for instance, the one at Rāghavāpura, are also to be found here

Constructed in about 1200 A D. the Svayambhuvēśvara temple belonging to the Kēśavan-pallam of Ilavañji-nādu continued to be endowed with grants during the late Hoysala and Vijayanagar periods Grants of land at the time of the Hoysala king Rāmanātha are mentioned in the inscriptions Nos Bowringpet 23, 25, 27, 33, etc A gift made to the temple at the time of the Vijayanagar king Mallikārjuna-mahārāya is mentioned in inscription No Bowringpet 18 Another gift made during the period of Virūpāksha (1472 A D) is mentioned in Bowringpet 19

General description.

The temple faces east and consists of a garbhagriha, a double vestibule (of which the inner ankana is closed and the outer one open), and a navaranga having in its central ankana four Dravidian pillars (Pl VI, 1) All round the temple runs a pillared verandah which unfortunately has in many places collapsed and in others disappeared completely In front of the temple there is a mahādvāra having a porch on the inner side and another porch on the outer side. The inner porch is borne on four pillars

Porches of mahadvara.

which, however, are different from those met with in the Kurudumale group of temples. Each of these pillars rises on a square base and has a sixteen-fluted shaft surmounted

by indented cornice mouldings ornamented with hanging rudrāksha beads below them. At the base of the shaft is a vertical band of flutes while above the cornice mouldings already mentioned appears a vase moulding which is surmounted by what seems to be a trident or the 'Triratna' symbol Above the vase appears a wheel moulding ornamented by vertical flutes The abacus is square and is carved with the lotus design on its undersurface. The base of each pillar has its four faces carved with low relievo figures Among the figures, there are an eight-handed dancing Siva, an eight-handed standing Ardhanārīsvara, a seated devotee and a seated four-handed Ganapati

The pillars of the outer porch of the mahādvāra are Dravidian in style with cubical and eight-sided mouldings The capitals of these pillars have the imitation ribbed ornamentation The pillars of the cloistered prākāra are all plain having each a cubical base, an eight-sided shaft and another cubical moulding resembling the base It is not known when the cloistered prākāra was constructed. Possibly the mahādvāra and the prākāra were both built during the 14th century

The tall pillar in front of the temple and the four-pillared Nandi pavilion are perhaps the contributions of the Vijayanagar period Similarly the low-roofed plain structure enshrining a rude image of Pārvatī may have also been the contribution of the Vijayanagar or even later period

Description of main temple

The main temple which consists, as already stated, of a garbhagriha, a double vestibule and a navaranga has been raised on a basement consisting of five cornices as follows.—

(1) A cornice bearing the lotus ornamentation

(2) A square cornice

(3) An octagonal cornice with an inner cornice, above and below, bearing the lotus design

(4) Square with an inner cornice of plain pilasters below and above.

(5) Square with lotus ornamentation below

These cornices run uniformly all round the temple

Outer walls

The outer walls (Pl II, 4) are relieved by right-angled, eight-sided and turret-bearing round pilasters The round pilasters issue out of kalasas There are also on the outer walls broad and empty niches bearing turrets These turrets are boat-shaped and surmount an eaves-shaped cornice moulding relieved at intervals by kīrtimukhas and bearing a frieze of sea-horses above it In the middle of ach boat-shaped turret is a kīrtimukha arch having under it sometimes a seated lion (south-east, south), a dancing figure (north-east, north), a seated figure with folded hands (north) and mostly the figure of seated Ganēsa The figure of Ganēsa appears also on the turrets borne by the round pilasters issuing out of kalaśas. All the pilasters

are decorated above their shafts with the loaf- and biscuit-shaped mouldings and are surmounted by capitals having plantain bud hangings as at Kaivāra and elsewhere in the mediæval eastern school of Mysore sculpture The cornices, the pilasters, the turrets and the capitals together with the vertical designs appearing here and there on the square base of the pilasters and on either side of the kalasas heighten the effect of light and shade forming the main feature of the ornamentation of this temple

The navaranga has two niches on its eastern outer wall and three on its southern and northern outer walls The sukhanāsi has one niche on the south outer wall and another on its northern outer wall The garbhagriha has a niche on its south wall, another on its north wall and a third on its west wall

Eaves.

The eaves are sharp and boat-shaped and run uniformly all round the temple They are relieved at intervals by kīrtimukha ornamentation embellished on either side with variegated creeper and scroll work and enshrining figures of human heads mostly and sometimes those of differently shaped lotuses, of swans, Ganēsa, linga, Nandi, turreted small niches, Yōgā-Narasimha, kalasa, etc

Tower.

Above the eaves runs all round the temple a frieze of sea-horses The temple has no parapet The tower which is of brick and mortar does not appear to be very late in date, though it is difficult to believe that it is of the same date as the temple Tentatively we may assign it to the fifteenth century It consists of a tier of boat-shaped and square-shaped turrets on which rises an eaves-shaped cornice surmounted by a large square-shaped and high necked āmalaka with the figures of Yakshas (resembling Atlantes) and seated images of Śiva (south), Narasimha (west), Brahma (north) and Śiva (? east) on the facades The cornice above the first tier has at the corners seated figures of bulls

Navaranga

The jambs of the navaranga doorway have vertical bands ornamented with lotus, scroll and creeper. These bands are carried over the lintel also In the middle of the lintel is the representation of a kīrtimukha The navaranga hall is large, being about 25 ft square The ceilings consist of plain slabs and are divided by beams, as at the Sōmēsvara temple, Kurudumale, into four compartments only, being arranged svastikawise round the central ankana Thus the east and south-east ankanas have one ceiling, the south and south-west have another, the west and north-west have a third and the north and the north-east have a fourth The central ceiling is deep and large and raised on two sets of corner stones having, like the central slab of the ceiling, relievo carvings of lotuses inset in squares on their undersurfaces

The navaranga pillars and pilasters are all Dravidian in type as at Kurudumale and elsewhere and have the cubical, the eight-sided and the sixteen-fluted mouldings

on the shafts Their capitals are provided with plantain bud hangings On the cubical mouldings of the pillars appear the relievo figures of the following —

Lingas with lady worshippers, Mārkandēya and the linga, Bēdar Kannappa and the linga, Umamahēśvara, Vishnu, Nandi, cow and linga, a sage, wheeling acrobats, seated lion, four-handed Ganēśa standing, ridden horse, ridden elephant, dancing figures, marching lion, wrestlers (north-west pillar), dancing Ganēśa, seated Lakshmī, Shanmukha riding a peacock but having only one head, Vālī and Sugrīva fighting, Śrīnivāsa, etc

Vestibules and garbhagriha

The cubical mouldings of the pillars on either side of the outer open vestibule are carved with the figures of Ganēśa, Vēnugōpāla, Mahishāsuramardinī (in the Chōla style), an elephant attacked by a lion, etc

The doorway of the inner vestibule has the creeper and floral ornamentation on the jambs and an eaves-shaped cornice above the lintel The ceiling of the inner vestibule has the representation of a padma inset in a circle The doorway of the garbhagriha has pilasters on either side whose eight-sided shafts rise on cubical bases ornamented with scroll work as in the case of the pilasters on the outer walls of the temple The ceiling of the garbhagriha is raised on two sets of corner stones and has the carving of a padma in the centre The main linga of the temple is about 2 feet high

Images

In the outer vestibule of the temple are kept the stone images of Bhairava, and Dakshināmūrti Both these images show a vigorous attitude though they are carved of hard granite They are both relievo figures and belong, in all probability, to some older temple They appear to hail from the Chōla times In the navaranga are kept the following images —

1 A lady devotee standing with folded hands
2 Another lady devotee ornamented with rudrāksha necklace and armlets and wristlets She is seated in padmāsana and in the attitude of dhyāna holding a rudrāksha garland in her hands
3 A good standing figure of a chief looking very much like the image of Ilavañji Vāsudēva Rāya at Kurudumale and Āvani He is bearded and has his hands folded Perhaps it is another image of Vāsudēva Rāya himself His wife and daughter are said in the inscriptions to have endowed the temple with grants
4 A seated male figure with rudrāksha garlands like No 2 above
5 Image of a two-handed and standing lady with her right hand in the abhaya-mudrā and her left hand placed on her kati She wears her loin cloth like a *datti* and on the garment the folds are boldly shown Her breasts are bare She wears necklaces, armlets and wristlets as also

ear-pendants The figure is in high relief and about $1\frac{1}{2}$ feet in height. It appears to have been brought from elsewhere and looks very much older than the temple It is not known whom it represents

6 Dancing figure of a two-handed lady There is a male figure to her right and a boar-faced anthropoid figure to her left. On either side below her are the figures of the sun (right) and boar (left) Perhaps it is a figure of dancing Durgā (?) This image too seems to have been brought from elsewhere and looks older than the temple

7 A seated Ganēsa—rude

Pillar in front of temple

The tall pillar in front of the temple is about 40 feet high and tapering Its eight-sided shaft rises on a cubical base Above the shaft is an octagonal ribbed band surmounted by the vase and wheel mouldings The abacus has floral ornamentation on its undersurface

PĀRVATI TEMPLE

The Pārvatī temple stands to the north of the northern kaisāle of the Svayambhuvēsvara temple It is a structure of very late times containing what appears to be a late Vijayanagar period image of Pārvatī, about $2\frac{1}{2}$ feet high, in the main cell She holds abhaya, padma, padma and dāna The temple consist of a garbhagriha, a vestibule and a navaranga In the central ankana of the navaranga the four pillars are Dravidian having the usual cubical and eight-sided mouldings

KUMĀRA SHRINE

The shrine of Kumāra stands to the south of the Pārvatī temple It is also a structure of very late times and consists of a garbhagriha and a vestibule only The main image is a rude relievo figure, about 2′ high It is four-handed and holds abhaya, dagger or Śakti, mriga and kati It rides a peacock.

OUTER PRĀKĀRA

The area comprising the main temple, its prākāra and mahādvāra, the Pārvatī and other temples as also the pillar in front of the main temple has been enclosed in a large outer prākāra which is now in ruins. In the north-east corner of this area is a pond provided with stone steps

GANGAMMĀ SHRINE

To the north-east of the Īśvara temple is a small late structure enshrining a *yantrakallu* called Gangammā by the villagers Above the shrine is built, in brick and mortar, a tower which, in its appearance, resembles a North Indian tower

Ramasagara

VENKATARAMANA TEMPLE

Rāmasāgara is a village situated about five miles to the south-east of Bētamangala The name of the Venkataramana temple at the place is wrongly given as that of Chennakēsava in the Epigraphia Carnatica, Kolar District, while editing the inscription No Bowringpet 12

History and general description

The outer walls of the garbhagriha and vestibule seem structurally to have been constructed in two different periods Up to half of their present height their character suggests that they were put up some time during the 14th century The rest of these compartments as also the navaranga appear to have been constructed during the 15th century The original outer walls are relieved by right-angled and eight-sided pilasters having cubical bases

Images.

The main image in the garbhagriha is that of the god Śrīnivâsa holding abhaya, chakra, śankha and kati There is no prabhāvali. Though the face of the image has good features, the drapery and other ornamentation are not so well worked as in the sculptures of the Hoysala period Nor are the images of the consorts of the god well executed There appears to be however some attempt to copy Hoysala models in the workmanship of the images Hence it is possible to assign the original temple and its images to the 14th century There is a Tamil inscription at the north-western corner of the temple which has been ascribed to the 14th century

VĪRABHADRA TEMPLE

Vijayanagar structure

The Vīrabhadra temple at Rāmasāgara is a structure belonging to the late Vijayanagar period It consists of a garbhagriha enshrining a rude image of Vīrabhadra, about 4′ high, a closed vestibule, a navaranga with thick Dravidian pillars and a one-ankana porch The outer walls are raised on a basement consisting of two plain cornices and are rid of all ornamentation except for an obscene group appearing on the east outer wall of the navaranga The tower above the garbhagriha is of brick and mortar and belongs to the Pāllegār period.

ĪŚVARA TEMPLE

General description

The villagers call the god of this temple as Sōmēśvara. But in the Epigraphia Carnatica he is called Virūpāksha. In construction the temple is exactly like the Vīrabhadra temple. The porch here is borne on Dravidian pillars.

Navaranga

The navaranga pillars are typically of the Vijayanagar period, having the cubical, the eight sided and sixteen-fluted mouldings and capitals provided with plantain bud hangings. On the cubical mouldings of the pillars appear the relievo figures of Kaumārī, Sūrya, Durgā, an elephant pulling out a man, a figure in the attitude of cutting something with his dagger, a sage riding on a matsya, Ganēsa, seated lion, purushamriga, Tāndavēśvara, Bālakrishna, Krishna and the Gōpīs (naked), Vēnugōpāla, a man worshipping the linga, Kāliya-mardana, long-trunked yāli, Durgā, a hunch-backed person standing with a staff (elsewhere identified as Sugatūr Tamme Gauda), Īśvara on Nandi, Chandikēśa, rearing lion, Vīrabhadra, dancing Yakshas, Bēdar Kannappa, Yaksha musicians, a lady archer, dancing ladies, etc

The ceilings of the navaranga are plain. Among the images kept in the navaranga the following may be mentioned: Ganēśa, Durgā, Bhairava, Brāhmī, Vārāhī, Māhēśvarī, Indrānī and Vaishnavī. The respective vehicles of the goddesses are carved on the pedestals. Vārāhī has the buffalo for her vehicle.

Main cell.

In the inner vestibule is the image of a standing Pārvatī, about 2½′ high. The linga in the main cell is also about 2½′ high. A Nandi of hard stone but well worked is placed in the front porch of the temple facing the linga.

OTHER MONUMENTS

Bhadrakali.

To the north-west of the Vīrabhadra temple is a small shrine consisting of two chambers of which the inner one enshrines a small image of Bhadrakālī, about 2½′ high including its pedestal. The image is four-handed and holds trident, paraśu, damaru and kapāla. Since it is mutilated, it is not worshipped.

Pillars.

A tall pillar, about 24′ high, stands on a plain platform at a distance of about 50 yards to the east of the Vīrabhadra temple. At some distance to the north-east of the pillar is an uyyāle-kamba. Nearby is a small pillar, about 5′ high, which terminates in the form of a lotus bud. The people worship it as Mārammā. On the east face of the shaft of the pillar is the representation of a human head wearing a tiara.

To the east of the temples is a large tank called Bukka sāgara It is mentioned in the inscription No Bowringpet 13 and belongs to the time of the Vijayanagar king Dēvarāya. May it be that the tank was constructed during the time of Bukka?

Tank

PĀTĀLAMMĀ TEMPLE.

This is a rude structure of plain pillars and mud walls and consists of just one cell with a mantapa in front In the cell is enshrined a seated image of Pātālammā on a horse pedestal The horse is fully caparisoned The goddess holds abhaya, trident, lotus and kapāla Above her tiara is the representation of a five hooded cobra The image appears to hail from about the fourteenth century

The image

TIRUPATI GANGAMMĀ TEMPLE

This is a recent structure and enshrines a very rude image of no artistic merit The temple consists of a single cell The goddess is called Tirupati Gangammā by the villagers

Hunkundapatna

Hunkundapatna is a roadside village on the Kōlār-Bētamangala road It is situated at a distance of about 8 miles to the north-west of Bētamangala aud about 11 miles south east of Kōlār. The surroundings present the view of a very craggy country full of huge rocky boulders lying here and there and particularly in the west, south-west and south directions

Situation

About half a mile directly to the south of the village lies conspicuously a tor with a smaller boulder perched upon it (Pl VII, 3). The tor is locally called the Sīta-gudda and the legend goes that during the southern wanderings of the hero of the Rāmāyana Sītā used to take her seat on this boulder

Legend

At the time of the Sankrānti festival a *jātra* is held here every year and is said to be well attended by people A story is told that during the time of Pūrniah a certain Āli was residing here and that he was engaged in several battles with one Sōmappa It is also said that this Āli was giving great trouble particularly to the young girls of the neighbourhood

Tradition

Ancient site

To the west and north-west of Sīta gudda there is a wide strip of land, now under cultivation, which abounds in varied ancient pottery (Pl VII, 4) In the south west direction of the tor there are the remains of a stone and mud fort wall which appears to belong to the late Vijayanagar period Beyond the fort wall and in the south-west and north-west directions the fields are bounded by rocky boulders These fields mark the site of an ancient town which appears to have been existing in the early centuries of the Christian era as can be judged from the different types of potsherds collected during an overground survey The painted potsherds collected on the site are of the following description —

1 Red and polished outside,
2 Red and polished outside and black and polished inside,
3 Red and black on the outside and plain inside,
4 Do with polished black inside,
5 Tan-coloured and polished on the outside and plain on the inside,
6 Do with polished black on the inside,
7 Incised ornamentation on the outer surface consisting of several linear and wedge-shaped designs,
8 Rope designs in relief on the outside

Besides the potsherds of the above description, there were collected a large number of black spouts, plenty of iron slag pieces, shell bangle pieces, pottery spindle whorls, etc Brick fragments are also to be found here and there on the site. Among the varied pottery collected there was none which had geometrical designs painted on it in light white as on the specimens found both at Chandravalli and Bramhagiri It is possible to compare the site with the Śātavāhana layers at Chandravalli

The remains of the fort wall consist of bastions, walls and parapets Inside the area of the fort there are many stone foundations of houses

Among other antiquities noticed on the site may be mentioned a hard stone image of Nandi and a mutilated figure of a standing four-handed Sūrya The latter appears to date from about the 12th century

Prehistoric antiquity

There is also reason to believe that the surroundings of Hunkundapatna may contain vestiges even preceding the Sātavāhana period To the west of Sīta-gudda there are several cave shelters which, besides yielding potsherds of the Śātavāhana period, seem to have been the dwelling places of prehistoric man About ten yeards in front of the Sīta-gudda cave was picked up a somewhat broken but highly polished neolith Near the find spot of the neolith there is a boulder with about half a dozen cuplike depressions on its upper surface Each depression is about 5″ deep and more than a foot in diameter

VĒNUGŌPĀLA TEMPLE

The Vēnugōpāla temple inside the village is a structure barely appearing to be a century old. It faces west and consists of brick and mortar outer walls and square pillars in the navaranga. The old image of Vēnugōpāla is not worshipped now but is kept in the navaranga. The present image in worship is said to have been sculptured at Āvani about 25 years ago. The temple does not call for any special remark.

Hungunda.

Prehistoric cromlechs

The village of Hungunda is situated about two miles to the south-west of Hunkundapatna. It appears to be a place of great antiquity. About half a mile to the north of the village there is a wide strip of land, mostly under cultivation now, which is full of prehistoric cromlechs similar to those discovered near the Kolar Gold Fields (Pl. III, 2). Many of these cromlechs have been deprived of their rings of stones on the surface by the ignorant villagers. There are still several which are remaining intact. Their average diameter is about 15 to 20 feet. The boulders forming the rings on the surface are even larger here than those met with near the Kolar Gold Fields. The occurrence of these cromlechs coupled with the fact that in the neighbourhood are to be found traces of ancient gold mining, suggests that the authors of the cromlechs were perhaps prehistoric miners. This fact is supported by the name the village bears. In the Tamil inscriptions near the Sōmēsvara temple the name Porkundam is mentioned. Porkundam means golden hill and is perhaps the Tamil rendering of the Kannada word Honkunda. In several parts of the ancient site large quantities of what are called gold husks are said to be found even now.

Historical period

During the historical period also Hungunda seems to have been an important place. Its situation in a valley surrounded by rocky boulders afforded the place a natural means of defence. We learn from the inscriptions that various battles were fought near the place during the ninth and tenth centuries. There are many vīragals of the Nolamba period to the south-east of the village.

Near the place where the inscriptions are found is a mound called Dimāladinne which is very ashy. The mound is extensive and indicates perhaps the site where in olden days gold was extracted. Nearby is to be traced an ancient site bestrewn with potsherds similar in character to those found near Hunkundapatna. On the surface we can see old painted and polished pots sticking out of the earth.

Among the inscriptions there is a peculiar Sidigallu on which are represented the figure of Gaja-Lakshmī, several symbols like the chatra, dipa, sun, crescent, etc., a figure of Durgā, a horse with a tōrana behind, the severed head of a person above the horse, a person with drawn sword, etc.

SŌMĒŚVARA TEMPLE

History

The Sōmēśvara temple is situated on the hill to the west of the ancient site of the Dimāla-dinne at Hungunda The structure seems to hail from about the Chōla period, though the earliest inscription mentioning the temple is dated in 1280 A D

Description

It consists of a garbhagriha, a vestibule and a navaranga in whose central ankana there are four cylindrical pillars rising on square bases The navaranga has a doorway on the south and another on the north Structurally the navaranga seems to be a later addition or an after-thought since its outer basement cornices do not correspond with those of the garbhagriha and vestibule and since its outer walls are of brick and mortar while those of the garbhagriha and vestibule are of stone But the four central pillars of the navaranga are unmistakably of the Chōla type as also the Nandi Perhaps, as at Hale-Ālūr in the Mysore District, there was here a Nandi pavilion originally open in front of the temple and subsequently the present navaranga was built so as to include this pavilion

The outer walls of the garbhagriha and vestibule which are relieved by thin right-angled pilasters are raised on a basement consisting of two cornices of which one is octagonal and the other square The eaves have a sharp curve and are ornamented with kīrtimukhas at intervals on their front face

In the navaranga are kept the figures of Nandi, Ganēśa, Vīrabhadra and Sūrya-Nārāyana The images of Nandi and Ganēśa are of course of the Chōla period

The central ceiling of the navaranga has the figure of a padma in relief

The doorway of the vestibule has it jambs ornamented with creeper, scroll and bead work This ornamentation is carried over the lintel also On either side of the doorway there is in the wall a creeper-bearing kalasa as at the Arunāchalēśvara temple at Nandi Inside the vestibule is kept a beautiful relievo figure of a seated Bhairava (or Dakshināmūrti ?) (pl IV, 4) It is a very forceful figure in bold relief with dishevelled hair and canine teeth Seated in padmāsana the figure holds in its four hands the following attributes abhaya, damaru, snake and kapāla There is sarpa coiling round the figure like the yajñōpavīta and the image wears nāgābharana

The linga in the main cell is about 3′ in height including the pedestal and is round-topped It is worked of hard black stone

That the temple belongs to the Chōla period is gathered by the circumstance that a Chōla copper coin was picked up near it during the time of inspection

To the north-west of the temple are several natural caves which are worthy of detailed examination for any prehistoric remains that they may contain

CHAUDĒŚVARĪ TEMPLE

The temple of Chaudēśvarī is situated about a hundred and fifty yards to the east of the village. The structure seems to be of the Pāllegār period and to have been renovated in recent times It consists of a garbhagriha and a front mantapa only which are both in very ruinous condition

Old images.

Inside the garbhagriha there are independent images of the Saptamātrikas attended by Vīrabhadra and Ganēsa which are all very probably of the Chōla times They are all in bold relief and in the seated posture on a long pedestal of recent times They are as under —

1 Vīnādhāri Vīrabhadra facing north with a two-handed lady attendant seated beside him
2 Brāhmī facing east
3 Kaumārī do
4 Vaishnavī do
5 Vārāhī do
6 Indrānī do
7. Chāmundā called Chaudēśvarī facing east
8 Ganēśa facing south (rather small in size)

Chaudesvari

No 7 Chāmundā is the principal deity worshipped in the temple It is larger in size than any other image in the group It is about 3′ high and is eight-handed holding trident, dagger, sword, damaru, ankusa, bow, buckler and kapāla She wears a garland of skulls and a skull-headed kirīta She has canine teeth and flames are represented as darting from behind her head The demon Mahisha whom she spears has fallen prostrate on the ground The drapery of the goddess is well worked and the features of the body have a general forceful expression

Markandesvara Betta.

(Near Vakkalēri)

MĀRKANDĒYA TEMPLE

(Pl. VI, 2)

Situation

About two miles to the south-east of Vakkalēri, a village in the Kōlār Taluk, there is a hill known as Mārkandēśvara Betta which is noted for the large temple of Mārkandēya that has been built on its summit (Pl VIII, 2) The structure is typically Dravidian in style and has almost all the appurtenant compartments of a South Indian temple except a huge gōpura above the mahādvāra

It is a pity that there is no lithic record or other evidence to indicate the date of its construction, though the temple is large. We have therefore to depend primarily on architectural evidence to deduce its history by stages. The conclusions suggested here are thus tentative only and stand to be corroborated by some future discovery of inscriptional or other evidence.

History

Structurally the garbhagriha and vestibule form a distinct group and seem to have been constructed during the 14th century as indicated by the outer basement cornices which correspond to those met with at the Vidyā Śankara temple at Śringēri. The navaranga with its different basement cornices and outer walls forms the second group and may have been built during the 15th century. The third group which may have been added during the latter part of the 15th century consists of the mukhamantapa, the wide porch of the temple with its long flowing 'S'-shaped eaves, the kalyānamantapa to the north-east of the temple, the Vīrabhadra shrine to the south of the mukhamantapa with its surrounding pillared verandah and its front porch with pillars as at the porch at Karvāra, the Nandimantapa, the Bali-pītha and the Vasanta-mantapa. The fourth stage of addition which seems to have been made during the early part of the 16th century appears to consist of the māhādvāra and the lamp pillar only, while the fifth stage which perhaps is to be dated in the latter part of the 16th century seems to consist of the prākāra with its pillared verandah on the inside, the pillared verandah round the garbhagriha, vestibule and navaranga and the Saptamātrika and Ganēśa shrines to the south and south-west of the main temple. The shrines of Kumāra (west), of Pārvatī (north-west), of Chandikēsa and Vishnu, called Venkataramana (north) and of Kālabhairava (north-east) belong to the last group and are attributable to the early part of the 17th century, while the walling up of the opening in the north-west of the mukhamantapa and the provision of doors and windows here and there in the temple are of recent days. The brick and mortar tower above the garbhagriha and the Ganapati shrine may belong to the 17th century.

General description

Garbhagriha and vestibule

The basement cornices of the garbhagriha and vestibule have the following mouldings: (1) lotus, (2) rope band as at Śringēri; (3) square, and (4) square with lotus. The outer walls are relieved by dwarfish, right-angled pilasters, pilaster-bearing kalaśas with creepers and turreted niches. The turrets are boat-shaped and are surmounted by a row of finials and rise on eaves-shaped cornices. Inside the niches there are the relievo figures of —

South—(1) dancing four-handed Ganapati,
(2) four-handed Brahma,

West —(3) Janārdana with abhaya, chakra, śankha and gadā,
North —(4) Śiva, and
(5) Sūrya

Below the eaves there is a frieze of lotus moulding The eaves are sharp and are relieved by kīrtimukha ornamentation at intervals on their surface The brick and mortar tower is unimportant The linga inside the garbhagriha is of black stone. The ceilings of the garbhagriha and vestibule are plain

Navaranga

Like the garbhagriha, the navaranga is square in plan The outer walls are plain and consist of oblong stone slabs which are well dressed and set on edges The basement consists of three cornices as follows — (1) square, (2) sixteen-fluted and (3) eaves-shaped with leaf ornamentation and kīrtimukha arches and seated lions at intervals

Mukhamantapa

The mukhamantapa which appears to have been built in imitation of the navaranga so far as its basement, walls and pilasters are concerned, has a doorway on the east and another on the south On either side of each doorway there are vertical panels of figure sculptures among which may be mentioned the figure of a two-handed person (identified by the late R Narasimhachar elsewhere as that of Sugatūr Tamme Gauda—M A R 1919, p 5) leaning on staff and wearing cloak to the right side of the south doorway On either side of the doorways appear the beaded and scroll ornamentation and on the lintels are carved the figures of Gōpalakrishna

The mukhamantapa is an oblong hall consisting of 18 ankanas and appears originally to have had a passage in the north-western corner The ceilings are all flat excepting only the central one which bears a padma relievo inset in a square The pillars of the hall are Dravidian in style with cubical, eight-sided and sixteen-sided mouldings Their capitals have the plantain bud hangings Above the pillars of the central square the beams have on their inner faces interesting sculptures of dancing Yakshas, moving two-handed figures, two swans with their necks inter-locked and floral work On the cubical mouldings of the pillars appear the relievo figures of gods, etc , among which may be mentioned Ganapati, Śiva, Brahma, dancing figures, Yōgānarasimha, Vīrabhadra, rearing and seated lions, anthropoid Gandabhērunda, Ugra-Narasimha, Krishna and the Gōpīs, Gajāsuramardana, a royal couple, a Siddha (with the legend Bāla-Siddhaya-Dēva), ladies engaged in kōlāta, etc

That the mukhamantapa is a later addition or at least an after-thought is indicated by the pilasters set up against the east wall of the navaranga

Navaranga

To the right of the navaranga doorway is sculptured on the wall the relievō figure of a peacock with a cobra in its beak and above it is another figure representing fish The navaranga doorway is guarded by the images of Saiva dvārapālas On the

jambs are carved vertical panels of figure sculpture. There are also to be found the usual beaded and scroll work on the jambs and lintel. A figure of Gaja-Lakshmī decorates the lintel. The ceilings of the navaranga are all flat excepting for the construction of a ventilator in the central square. The pillars are like those of the mukhamantapa with figure sculptures appearing on their cubical mouldings. Among these figures appear Gandabhēruṇḍa, a lady with parrot, monkey and cobra, Bhairava, Vishnu, scenes of Krishna-līla, bearded drummer, huntress, a vigorous elephant, a dancer with dishevelled hair, Hanumān, a two-handed figure with something in his hands, Vidyādharī, etc.

Porch

The basement cornices of the third group of structures consisting of the wide porch in front of the temple, the kalyānamantapa, etc., have a uniformity of design and consist of a square cornice, a plain pilastered inner cornice and an eaves-shaped cornice ornamented with leaf designs and kīrtimukhas alternating. The pillars of the porch are all Dravidian in style and have figure-bearing cubical mouldings alternated by eight-sided mouldings and are surmounted by capitals provided with plantain bud hangings. Among the figures appearing on the cubical mouldings are to be found those of a linga, a huntress, Kālinga-mardana, Yōganarasimha, monkey, Kōdanda-Rāma, Śiva, elephant, and a two-handed person wearing a cloak (identified as Sugatūr Tamme Gauda).

Kalyanamantapa and vasantamantapa

Each of the two rows of pillars of the kalyānamantapa consists of four pillars having the usual figure-bearing cubical mouldings in addition to the eight-sided mouldings. The figures appearing on the cubical mouldings are as usual and are similar to those appearing on other pillars at the temple. The Gandabherunda appears here also. Among the pillars of the vasantamantapa those on the north side are composite. The smaller pillars are borne on seated lions and the larger ones have square bases and thirty-two-fluted shafts with circular ribbed bands and vase mouldings surmounted by loaf-shaped mouldings. On the cubical mouldings of the larger pillars appear, as on other pillars, relievo figures of gods, devotees, etc. The capitals are provided with plantain bud hangings. The eaves of the vasantamantapa are similar to those of the porch. They are long and 'S'-shaped with deep flutes on the undersurface.

Virabhadra shrine

The outer walls of the Vīrabhadra shrine are relieved by plain right-angled pilasters bearing oblong brackets. Some of them have the imitation ribbed ornamentation appearing on their brackets. The eaves are sharp with mouldings suggestive of the kīrtimukha appearing at intervals on their front face. The doorway of the shrine is designed like that of the mukhamantapa with the floral, the bead and medallion ornamentation. On the lintel is a relievo padma with another padma appearing on the

undersurface of the lintel The cell containing the Vīrabhadra image is oblong measuring 18′ by 9′ In the middle of the shrine there is a beam poised on capitals having the plantain bud hangings issuing from the side walls. The image of Vīrabhadra, about 4′ high, stands on a pedestal about 1¾′ in height (pl V, 3) The pedestal, the image and its tōrana are all carved of hard black stone The god is four-handed holding sword, arrow, bow and shield A small goat-headed attendant stands beside the god to the right with folded hands The pedestal and the tōrana have been ornamented with padmas. The god stands under a kīrtimukha wearing kirīta on his head and moderate ornamentation on the body He has canine teeth and his countenance is rather ferocious The limbs are slim and the muscles are distinctly visible The folds on the abdomen are boldly shown On the whole the general appearance of the image leaves a good impression and suggests the influence of Hoysala sculptures on the one hand and that of the Dravidian on the other

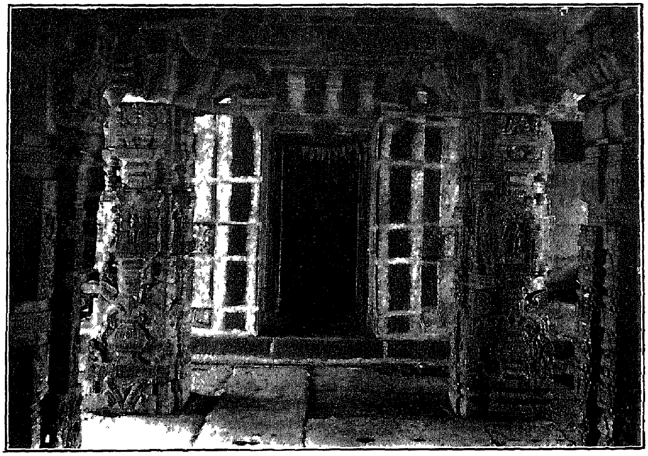
Porch in front of the Virabhadra shrine

The pillars of the porch (Pl V, 1 and 2) in front of the Vīrabhadra shrine generally resemble those in the front porch of the Amaranārāyana temple at Kaivāra in the Chintāmani Taluk of the Kōlār District But unlike those pillars these are carved of hard greyish granite with a wealth of minute details of ornamentation and of figure sculpture displaying a pleasing combination of varied designs and mouldings, smaller pilasters, niches and turrets, floriated arches, kirtimukhas and gracefully hanging creepers, Yakshas, lions and elephants, kalasas and parrots and the figures of gods and devotees Each pillar is di e ently wrou_ht and is highly impressive in all its different compartments All the pillars are provided with capitals of plantain bud hangings and remind us of the pillars in the kalyānamantapas at the Sōmēsvara temple, Kōlār, and the Bhōganandīsvara temple at Nandi. The ceiling of the porch is square and divided into nine panels with Umāmahēsvara riding on Nandi in the central panel and the figures of the Dikpālakas in the outer panels

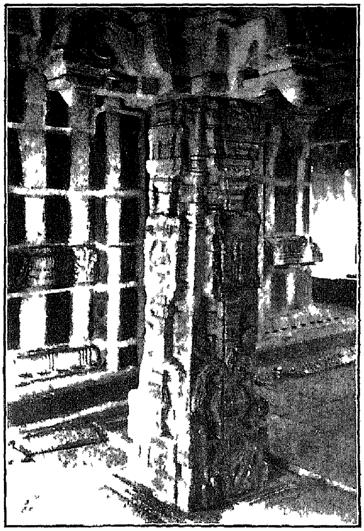
Mahadvara and lamp-pillar

The mahādvāra of the temple is on the east side It is about 20′ high and raised on a basement consisting of two cornices, of which the upper one only is ornamented with the leaf, kīrtimukha and medallion designs The walls are plain The gateway which is about 15′ high is furnished with two doorways, one on the outer side and the other on the inner side The jambs of these doorways are well sculptured with figures of dvārapālas on the outer side and those of 'Madonna' on the inner side Above these figures rises on the jambs an ornamental creeper scroll in the convolutions of which are carved the figures of dancing damsels, drummers, Kālingamardana, peacock, Vidyādharī, Nandi, Bhaktas, sages, vigorous elephants, yālis, etc The scroll work is carried on the lintel also Gaja-Lakshmī decorates the lintels of both the doorways In addition to the scroll design, the jambs have the bead and medallion ornamentation On the right jamb of the inner doorway is sculptured a

MARKANDEYA TEMPLE, MARKANDESVARA BETTA



1 PILLARS OF THE PORCH IN FRONT OF VIRABHADRA SHRINE (p 64)



2 ONE OF THE PILLARS OF THE FRONT PORCH IN FRONT OF VIRABHADRA SHRINE (p 64)

3 VIRABHADRA (p 64)

rearing lion on a rearing elephant On the left jamb of the same doorway is sculptured an elephant-bodied and tiger-headed monster from whose floral tail issues a creeper scroll in the convolutions of which are carved the figures of a linga and an archer

Prakara, pillared verandahs, Saptamatrika and Ganesa shrines

The outer prākāra with its long verandah on the inner side, the pillared verandah round the garbhagriha, vestibule and navaranga of the main temple, and the Saptamātrika and Ganēsa shrines which all seem to belong structurally to one group, have been raised on a basement consisting of two cornice mouldings, one of which is eaves-shaped and ornamented with the leaf and kīrtimukha designs The pillars of these structures are shorter and Dravidian in style with the usual cubical and eight-sided mouldings They are further slightly tapering On the cubical mouldings appear the relievo figures of gods, animals and devotees as on the other pillars of the temple But the workmanship of these pillars is definitely inferior to that of the earlier pillars Their capitals too are provided with plantain bud hangings, but these are rudely worked

The Saptamātrika shrine consists of an oblong cell with a porch of four pillars in front facing the main temple In the cell are enshrined the rude images of the Seven Holy Mothers with Vīnādhāri Vīrabhadra to their right and Ganēsa to their left They are all seated in a row on a platform

The Ganēśa shrine faces east and is constructed to the south-west of the main temple It consists of a square garbhagriha and a front open porch of four pillars. The image of Ganēśa is a well worked one and carved out of black stone Including its pedestal, it is about 2′ in height The pedestal and the image are both carved with a good taste and belong, in style, to the period when the Vīrabhadra image was carved But the cell containing Ganēsa is later

Shanmukha shrine

The Shanmukha shrine consists of a square garbhagriha and has plain basement cornices and outer walls The two pillars of its front porch have rearing lions on elephants The image of Shanmukha in the cell rides on a peacock The god has twelve hands and six heads The images of his consorts stand on separate pedestals In their workmanship these images seem to belong to the Vīrabhadra and Ganēśa group It appears that these images were enshrined in this cell at a later date

Parvati shrine

The Pārvatī shrine consists of a small square garbhagriha, a small square vestibule and a front porch of four figure-bearing Dravidian pillars The image stands on a padma pedestal and is about 3′ high In her four hands the goddess holds abhaya, padma, padma and dāna There is no tōrana. In workmanship the image seems to belong to the latter part of the 16th century. The outer walls of the shrine are like those of the Shanmukha shrine.

Chandikesa, Vishnu and Kalabhairava shrines

The Chandikēsa shrine which faces south consists of one cell with an image about a foot in height including the pedestal. The image is very rudely carved The shrine is situated to the north-west of the main temple The Vishnu shrine consists of a small square cell and a porch borne on four figure-bearing Dravidian pillars The outer walls of the shrine are plain The god is called Venkataramana and is four-handed holding abhaya, chakra, śankha and dāna The image is about 2¾′ high including the pedestal It has no prabhāvali In workmanship it is much inferior to the images of Vīrabhadra and Ganēsa The shrine of Kāla-Bhairava is designed like that of Vishnu with a pillared porch in front and contains in its main cell an image of Bhairava, about 1½′ high

Sivarapatna

SŌMĒŚVARA TEMPLE.

Sivārapatna is a place of great antiquity situated at a distance of about 5 miles to the south-west of Vakkalēri

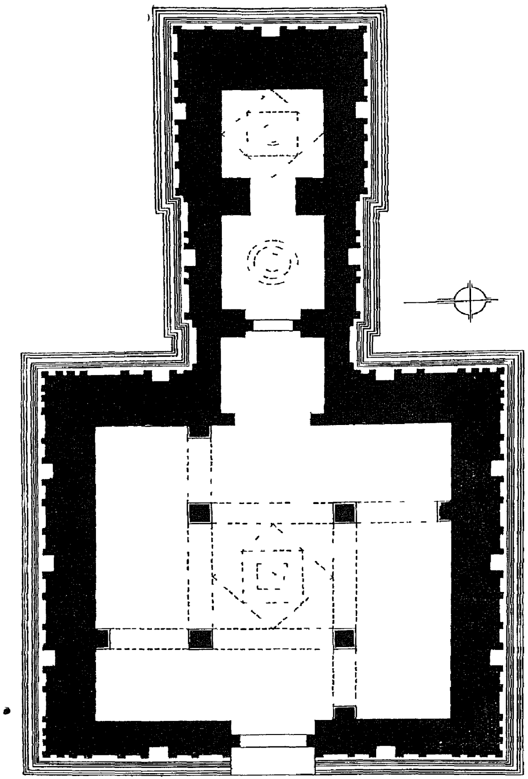
General description

The Sōmēsvara temple at the place is an old structure dating perhaps from the Chōla times and consisting of a garbhagriha, a closed vestibule and a navaranga with three additional open ankanas in front. The outer walls which are of brick and mortar and of modern date are dilapidated in several places and call for no special remark. The linga inside the garbhagriha is round-topped and thick, being about a foot or a little more in diameter It is of black stone and is set up on a square pānipītha consisting of three cornices of which the middle one is octagonal The linga and the pānipitha are about 2½′ high together

The ceiling of the vestibule has a padma relievo inset in the middle It is raised on two sets of corner stones with a lotus in the centre The navaranga doorway has floral ornamentation on the jambs. In the central ankana of the navaranga is a small couchant bull It appears to be old though rather rude in workmanship. The central ceiling of the navaranga has a padma in relief The four pillars of the central ankana are peculiarly shaped with a low square base and an octagonal shaft superimposed by an octagonal vase moulding and an octagonal loaf-shaped moulding. The capital bears plain brackets The two pillars of the ardhamantapa have also the same mouldings but have no vase Their mouldings too are rudely worked

History

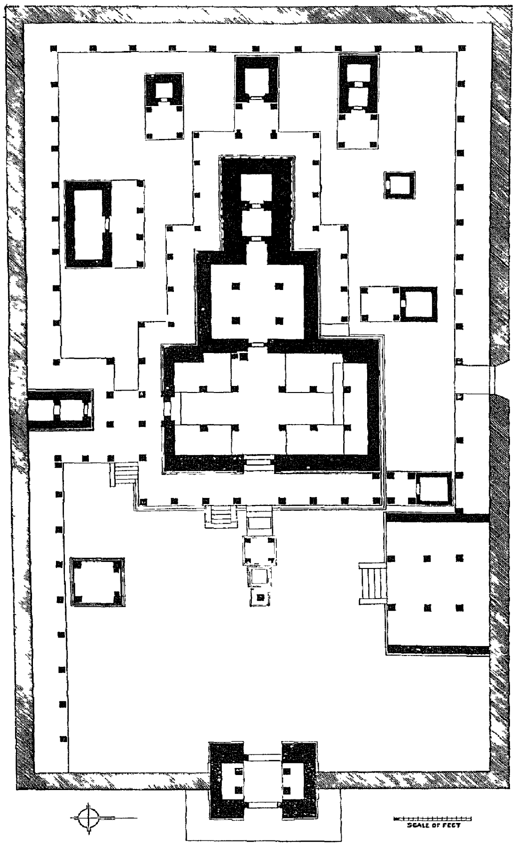
The inscription standing to the north-east of the temple is dated in 753 A D — the 28th year of the Ganga King Srīpurusha Though there is no reference to the temple in the inscription, it is not impossible that the linga inside the garbhagriha hails



SVAYAMBHUVĒŚVARA TEMPLE
AT
MADIVALA

SCALE OF FEET

1 (p 49)



SCALE OF FEET

MĀRKANDĒYA TEMPLE
MARKANDĒSVARA BETTA
VAKKALĒRI

2 (p 60)

from the Ganga times. The bull and the navaranga pillars appear also to belong to the same period as the linga The pillars are worked of greyish granite while the linga and the bull are of black stone

The images of Ganapati and Pārvatī are the contribution of the present-day sculptors at the village

VARADARĀJA TEMPLE

Outer view

The Varadarāja temple which is to the east of the village is an old structure appearing to date from about the 13th century It consists of a square garbhagriha, a square vestibule and a square navaranga The outer walls of the garbhagriha are raised on a basement consisting of two cornices which are plain. The walls are relieved by right-angled pilasters ornamented with beaded hangings, ribbed band and vase and loaf-shaped mouldings There are also niches on the outer walls The eaves are sharp and have the kīrtimukha designs at intervals An inscription dated in Saumya samvatsara was discovered on the basement cornice mouldings The characters appear to belong to the 13th century

Navaranga

It is possible that the navaranga had once its outer walls built of brick and mortar as at the Sōmēsvara temple. The appearance of the navaranga is now like an open mantapa The hall is provided with a doorway on the south The four central pillars of the navaranga are noteworthy Each of them has a low square base superimposed by an octagonal moulding, the corner panels of the octagon having a wedge-shaped petal-like relievo figure The shaft which rises above this moulding is sixteen-fluted with an octagonal band in the middle This octagonal band consists of panels ornamented with scroll work Above it at the top of the shaft is a triple ribbed band provided with floral hangings below Above this band appears a vase-shaped moulding which is also sixteen-fluted The navaranga ceiling has a padma inset in a square

The doorway of the vestibule has been carved with floral ornamentation on the jambs The garbhagriha is empty.

About ten yards to the west of the temple is a stone oil mill To the south-west of the temple is another temple enshrining an image of Āñjanēya which appears to be of the Vijayanagar period

Bellur.

KANVĒŚVARA TEMPLE

General description

Bellūr is a road-side village about a mile from Narasāpur on the Kolar-Hospet road. The place seems to have been an ancient agrahāra town during the Hoysala period. It contains a Vishnu

temple dedicated to the god Rāmanātha to the north-east of which the Kanvēsvara temple is situated. The latter is built in the Dravidian style and consists of two garbhagrihas of which the main one only has a tower of brick and mortar The two cells open out into a common navaranga of square shape

Outer view

The outer walls of the temple are raised on a basement consisting of three cornice mouldings of which the first from the bottom is octagonal, the second square and the third square with a frieze of lotus petals below The outer walls are relieved by right-angled pilasters with beaded hangings and biscuit-shaped mouldings There are also, at intervals, turret-bearing niches on the outer walls The turrets are horse-shoe-shaped The eaves are sharp and bear kirtimukha ornamentation here and there The tower consists of a single turret only and is square-shaped. On the four faces of the tower are pilastered niches enshrining mutilated stucco figures of a seated four-handed Brahma (?) on the south, a seated four-handed Narasimha on the west, a seated Śiva (?) on the north and an empty niche on the east

The navaranga has a doorway on the south and a perforated window underneath a pilastered niche on the east In front of the temple is a porch with two pillars having the cubical and eight-sided mouldings

Navaranga

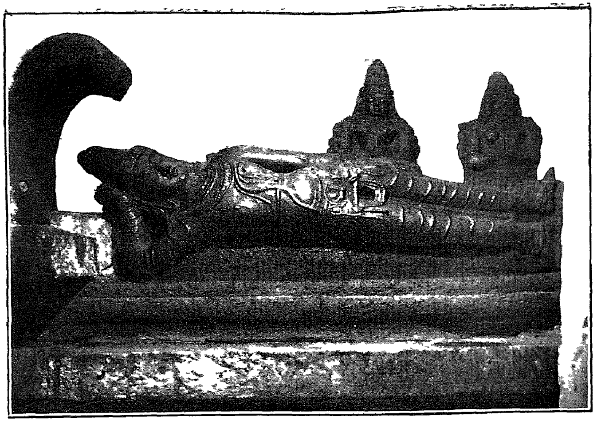
The pillars of the navaranga are similar to those of the porch in their design The ceilings are all oblong On the second ceiling from the east there is the figure of a padma in relief The northern cell and the north-east ankana of the navaranga have been walled up recently and serve as a store room and granary In the hall are placed the images of two Nandis, a small Ganēśa and a Bhairava. These images are rudely carved

History of temple

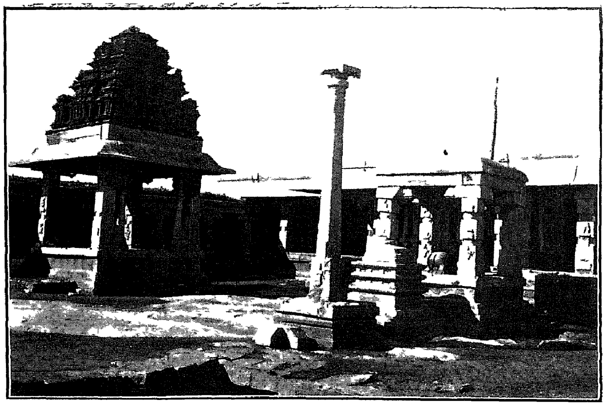
The west wall of the navaranga shows that the garbhagriha and the vestibule formed originally a distinct group and that perhaps when the northern cell was constructed, the navaranga was also built along with it The temple abounds in inscriptions of the twelfth and the thirteenth centuries and it is highly probable that the garbhagriha and the vestibule were both constructed during the twelfth century, while the navaranga and the northern cell were put up some time during the early part of the 13th century The later additions to the temple have been made in imitation of the early structure

Parvati shrine

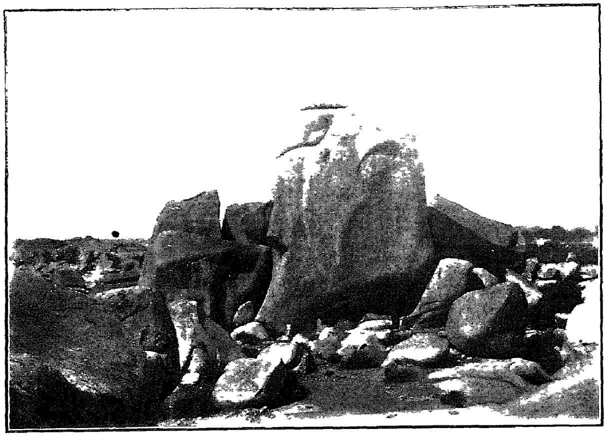
To the north-west of the temple is a 17th century structure built for enshrining the goddess Pārvatī It consists of a plain characterless main cell with a brick and mortar tower above it and a mantapa in front borne on four Dravidian pillars The outer walls of the mantapa are built of rubbles, brick and mud. The doorway is on the south The image of Pārvatī in the cell is about 2½' high with a tōrana behind The image



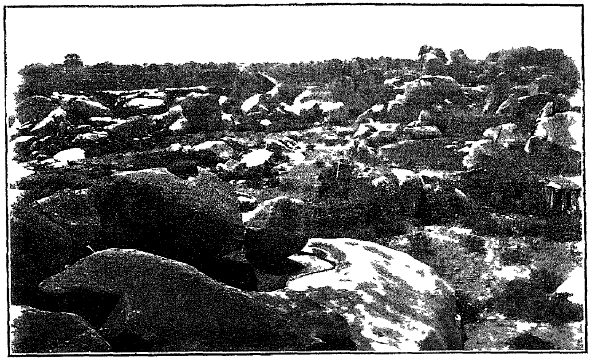
1 GOVINDARAJA, VIJAYENDRASVAMI TEMPLE, BETAMANGALA (p 46)



2 SOUTH EAST VIEW OF MARKANDEYA TEMPLE, MARKANDESVARA BETTA (p 60)



3 SITA-GUDDA, HUNKUNDAPATNA (p 56)



4 VIEW OF ANCIENT SITE HUNKUNDAPATNA (p 57)

and its tōrana are carved of the same stone In workmanship the image is unmistakably of the late Vijayanagar period though the tōrana is present and the Vijayanagar period images do not usually have the tōrana

In the south-western corner of the temple area there is a mono-celled Ganapati shrine which also hails from the late Vijayanagar period

The mahādvāra is to the west of the temple area It is dilapidated and characterless and seems to be a structure of the 17th century

RĀMANĀTHA TEMPLE

History and description

The Rāmanātha temple is situated at about a hundred yards to the south-west of the Kanvēsvara temple The earliest inscription which mentions the god is dated in 1153 A D [Kōlār 100 (*a*) Ep. Car X] The god is called Vennaikkāmayaruliyav-Emberumān in the inscription The structure appears to belong to the 12th century and consists of a square garbhagriha, a vestibule and a navaranga The last has a doorway on the east Another doorway which was on the south has now been walled up There is a porch in front of the southern doorway To the east of the eastern doorway there is the mahādvāra of the temple which seems to belong to the late Vijayanagar period

Outer view

The outer walls of the temple are raised on a basement consisting of three cornices of which the one at the bottom is octagonal, the second square and the third square with a frieze of padma petals below The walls are relieved by right-angled pilasters with beaded hangings and loaf-shaped mouldings There are also pilastered niches on the outer walls Above the garbhagriha there is a brick and mortar tower which appears to belong to about the 17th century The eaves are straight-sided and are relieved at intervals by kīrtimukhas

Navaranga

The eastern doorway of the navaranga has the floral and beaded ornamentation on the pedestal, jambs and lintel In the centre of the hall there are four well-worked bell-shaped slender pillars surrounded by an outer row of plain slender pillars with cubical bases and octagonal shafts The four pillars in the central ankana have all the mouldings of a typical Hoysala pillar The eastern pair are sixteen-fluted and the western pair are eight-sided Considering that these pillars are carved of granite, their workmanship is remarkable inasmuch as the bell mouldings are well ornamented with gracefully hanging beads and flowers The central ceiling of the navaranga has a relievo padma

Main god.

The vestibule doorway is guarded by stucco dvārapālas of the late Vijayanagar period The main god of the temple called Vennaikkāmayaruliyav-Emberumān in an inscription of 1153 A D and Vālavandār in another inscription of the time of Rāmanātha, is now missing It is said that the present image was brought from Dalasanūr in Śrīnivāsapur Taluk It appears to belong to about the 14th century Though it is called Varadarāja by the people, the god is Śrīnivāsa in form. In its four hands are held the following attributes abhaya, chakra, śankha and kati On either side of the god stand rude smaller images of his consorts on their own pedestals The tōrana and the main image are of the same stone

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BANGALORE DISTRICT.

Hoskote

VITHŌBA TEMPLE

Maratha structure

The Vithōba temple at Hoskōte was built in c 1740 A D The sannads belonging to the temple have been examined by the late R Narasimhachar and noticed in the Annual Report of the Archæological Department for 1919 Built in the Maratha period the temple consists of a row of three cells facing east with a front mantapa having tall Dravidian type pillars The navaranga doorway is flanked by a pair of elephants The jambs of the doorway of the main cell have floral ornamentation

In the main cell the image of Vithōba, carved out of black stone, stands with the hands akimbo, with the images of his consorts standing on either side In the north cell is enshrined Hanumān with folded hands In the south cell are the images of Garuda and Ganapati.

VARADARĀJA TEMPLE

The temple of Varadarāja is situated at a distance of about 100 yards to the east of the Avimuktēsvara temple It faces west with a garbhagriha, a double vestibule and a mukhamantapa The structure seems to belong to the sixteenth century

Main image

The god stands with his consorts in samabhanga holding abhaya, chakra sankha and gadā The drapery with its conventional folds and the general features and ornamentation of the image indicate similarity with the well-known Vijayanagar period sculptures The image wears the characteristic archaic smile and has wide nostrils To the south of the main cell there is another cell with its own

vestibule. In this cell is enshrined a 17th century image of Śrīnivāsa holding abhaya, chakra, śankha and kati

Pillars in mukhamantapa

The pillars of the mukhamantapa are all typically Dravidian in style with the usual cubical, eight-sided and sixteen-fluted mouldings On the cubical mouldings appear the relievo figures of dancing girls, seated Vishnu, dancing drummers, Śrīnivāsa, Hanumān, elephant, peacock, Yōgānarasimha, etc The capitals of the pillars have the usual plantain bud hangings The ceiling of the mukhamantapa is raised on three sets of corner stones while that of the garbhagriha has been raised on two sets only The vestibule doorway is guarded by Vaishnava dvārapālas.

Outer view

The outer walls of the mukhamantapa are built of brick and mud The outer stone walls of the garbhagriha and vestibule are plain and characterless The basement on which the outer walls are raised consists of two plain cornices The eaves which are sharp have the imitation kīrtimukha arch designs on them On the south basement cornice of the temple is the relief figure of a lizard On the south outer wall is another relief figure representing peacock with creeper in its beak There is a sōma-sūtra on the south of the garbhagriha, which is shaped like a hanging plantain bud issuing out of the mouth of a makara

Jagali

In front of the mukhamantapa there is a *jagali* on either side borne on pillars similar to those of the mukhamantapa. Among the relievo figures appearing on the cubical mouldings of these pillars are those of dancing ladies, loving couples, lady Vīnā-player, Matsyāvatāra, Kōdanda-Rāma, Vāmana, Kūrmāvatāra, Narasimha, Varāha, Balarāma, Kalki and Kamba-Narasimha The last is shown as issuing out of a pillar.

Nandagudi

MALLĒŚVARA TEMPLE

History

Nandagudi is a village about ten miles to the north-east of Hoskote Regarding the name of the place, etc (please *see* M A R 1919, pp 7-8) To the west of the village is a laterite hill called Addabetta at the foot of which stands on a height the temple of Mallikārjuna facing east It was constructed in about 1550 A D by the Sugatūr chief Timmappa Gauda in the reign of the Vijayanagar king Sadāśiva Rāya,

General description.

The temple appears to have had a prākāra originally, of which only a plain mahādvāra now remains The main building consists of a garbhagriha, an open vestibule, a navaranga of nine squares and a small mukhamantapa or porch of one square only.

The outer walls are composed of large and heavy slabs which are all well dressed and set one on another without using mortar The pillars are all short ones of the usual Vijayanagar type with the cubical, eight-sided and sixteen-sided mouldings On the cubical mouldings are carved the relievo figures of Ganēśa, etc. On the lintel of the navaranga doorway is carved a Gaja-Lakshmī group In front of the porch there is a balipītha

To the north-west of the temple there is a small Pārvatī shrine

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SHIMOGA DISTRICT.

Anandapura

Village Andhasura

The older name of the place is Anantapuram. About three miles to the south-east of the village there is an insignificant hamlet called Andhāsura which appears to have been an important place during the 8th century A D and an agrahāra town during the late Chālukya times (*See* M A R. 1911, p 41)

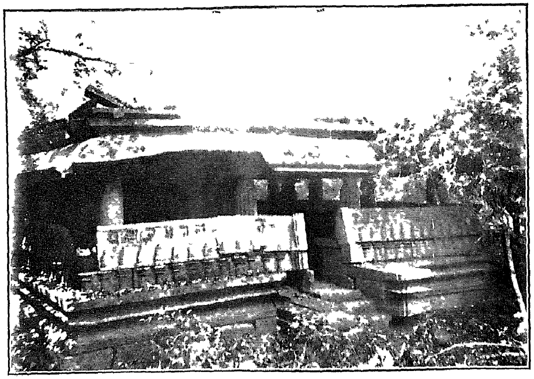
Pond of Mahanti Matha.

About two miles to the north-east of Ānandapura is a large pond (256′ × 226′) which is said to belong to the Mahanti Matha A story is narrated that this pond was built by Śivappa Nāyaka of the Keladi dynasty for purposes of his recreation and that his concubine lived here But the situation of the pond in front of a *gaddige* and the existence of a Basava shrine on an island in the middle of the pond suggest that a certain Vīraśaiva saint lived here during the 17th century The pond is said to have been till recently fed by a tank situated about a mile and half to the north The channel which is said to have conveyed the water from the tank is reported to have now become silted up To the north of the pond there is a bull carved out of stone with its mouth open and it is said that water used to flow through the mouth of this bull into the pond. To the south of the pond is a sluice through which water is said to have been conveyed by means of a channel to irrigate the wet lands of Mallandūr

The island in the middle of the pond is connected with the western bank of the pond by a stone-built causeway Facing the Basava shrine stand on the western bank of the pond two huge stone elephants which are well carved and caparisoned.

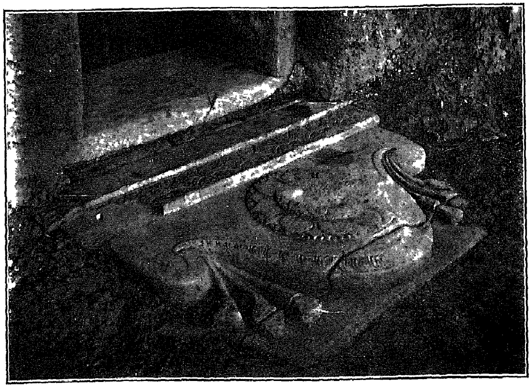
Basava shrine.

The Basava shrine on the island consists of a single square shrine whose outer walls are built of brick and mortar on a stone-built basement The shrine faces west and its doorway is designed like a Moslem arch with brick and mortar scroll work on either side The figures of parrot are freely used for purposes of ornamentation The cell is surmounted by a stepped pyramidal tower consisting of three tiers with indented

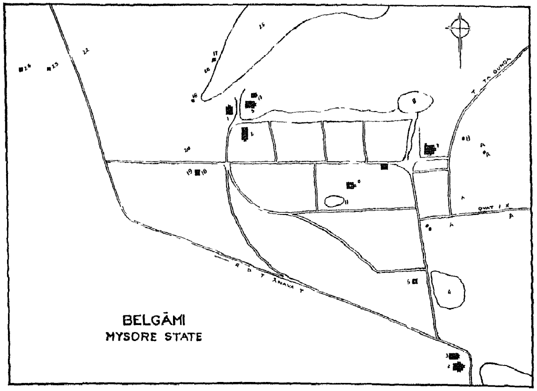


1 ISVARA TEMPLE, HOSAGUNDA (p. 73)

2 ELEPHANTS IN FRONT OF GAUTAMESVARA TEMPLE, GAUJA (p 76).



3 CHANDRASILA IN FRONT OF GAUTAMESVARA TEMPLE, GAUJA (p 76)



4 (p 78)

corners A rudely shaped lotus bud terminates the tower On the northern basement of the temple there is a sōmasūtra shaped like a hanging plantain bud The bull inside the shrine is rudely carved of stone

The island on which the shrine is built rises in three tiers and is built of large blocks of *jambittige* or laterite which is found in large quantities in the locality The sides of the pond are also built of such blocks while stone steps are used sparingly.

OTHER TEMPLES IN THE VILLAGE

Inside the village of Ānandapura there are three modern temples built for enshrining the rude images of a linga, Hanumān, and Ranganātha The god Ranganātha is actually Kōdanda-Rāma It is a very rude image belonging to about the 17th century It is four-handed holding arrow, chakra, sankha and bow The limbs of the images are out of all proportion and the god wears whiskers like Bēterāya. In the compound of the Ranganātha temple there are smaller relievo images of Garuda, Kōdanda-Rāma, a two-handed goddess attended by cows, and Vīrāñjanēya The last image wears a long sikhā standing on end and terminating in a loop. The temples are all architecturally unimportant.

Hosagunda

Situation

Hosagunda is a village situated amidst thick jungle at a distance of about eight miles to the north west of Ānandapura During the 12th and 13th centuries, the place was the capital of the Śāntara chiefs and must have been a prosperous town with a fort all round and several temples inside Of these temples two at least are known one of them is the soap stone temple of Īsvara and the other is an insignificant temple of Kañchi-Kālammā

ĪSVARA TEMPLE.

Outside view

The Īśvara temple is a good monument built in the Nādkalasi style (Pl VIII, 1) It consists of a garbhagriha surrounded by an inner pradakshinā and of a large and well-worked mukhamantapa with stone benches and railings on the east, south and north sides The structure is raised on a basement consisting of four cornices running uniformly all round These cornices are all plain The outer walls are built of plain slabs placed edgewise one on another A plain cornice runs in the middle of the walls The eaves which are 'S'-shaped ran originally all round the temple The under-surface of the eaves is worked in imitation of wooden rafters It is not known if there had been originally a tower above the garbhagriha

Mukhamantapa

The best part of the temple is its mukhamantapa which is entered by flights of steps on the east, south and north. The railings of the stone benches have been carved with turret-bearing pilasters and a frieze of sculptures in the panels between double columns. Among the sculptures many are obscene. On the northern panels are found the figures of the Ashta-Dikpālakas. On the south-western panels occur the figures of dancing Ganēśa, a yati riding on makara and holding a disc in his right hand, a two-handed figure with a masked face also holding a disc in his right hand, Lakshmana (?) holding a woman's (? Śūrpanakhī's) tuft and in the attitude of striking, Kōdanda-Rāma with Sītā, etc.

Inside the mukhamantapa the pillars on the benches are mostly sixteen-fluted, the flutes being boldly carved. The north-east and south-east pillars, however, are cylindrical. In the centre of the mukhamantapa there are six pillars which are bell-shaped and lathe-turned and well ornamented with the chain, the rope, medallion, scroll and other designs. These pillars are set up on an oblong platform. Among the ceilings of the mukhamantapa there are ten in the outer row and two in the middle. The ceilings of the outer row are mostly of one type carved in the middle with a large padma inset in an ornamental square band. Each of the two central ceilings is divided into nine panels in each of which is carved a padma with a pendant in the middle panel.

Inner pradakshina

The doorway leading to the inner pradakshinā bears a well-carved lintel and has perforated screens on either side. Against the southern wall of the pradakshinā is set up a Saptamātrika panel. The doorway of the main cell has on its lintel the figure of Sarasvatī holding in her four hands rosary, ankuśa, pāśa and book.

Main cell

The main cell is empty. Part of a pedestal is kept against the west wall of the cell. The west wall has a middle cornice band. The ceilings of the inner pradakshinā are all plain.

Immediately to the north-east of the Isvara temple is a smaller shrine with a stone-stepped pyramidal tower above it. The outer walls of the shrine are plain, and inside the shrine there is no image.

Mallandur

Viragals, etc.

Near the Dēvarakere tank belonging to Mallandūr, a village about 2 miles on the way from Ānandapura to Gauja, there are found a few māstikals of which one contains the large figure of a mahāsati with her right hand raised up and her left holding what appears to be a kamandalu. In the right field of the sculpture is inscribed an inscription in Kannada characters of about the 10th century A.D. A little distance to the south-south-west of the *sati* stone is a mon-ocelled shrine built of laterite

blocks dedicated to a god locally called Rāmanāthadēvar but containing a linga about 2½′ high including the pedestal on which it is set up. In front of the temple there are a fragmentary Saptamātrikā panel and two vīragals of which one is published in the Epigraphia Carnatica, Shimoga District, as Sagar No 119 In the neighbourhood of the *sati* stone mentioned above are also found several vīragals and more *sati* stones bearing characters of about the 13th century A D Among them there is also an inscription of the Rāshtrakūta period

Gauja.

The village of Gauja is situated at a distance of about five miles to the north-east of Ānandapura It appears to have been an ancient agrahāra town, though it is now an insignificant place Very near the village there are several temples of later days

Modern structures

The Durgā temple is a modern structure in an open field and contains in its main cell the head of a wooden image which is worshipped as Mārammā. In another open field to the east of the Durgā temple is a māstikal with illegible characters of the 14th century The Nāgara temple nearby is also a modern structure built of laterite blocks and containing a soap-stone relievo figure of a five-hooded serpent At a little distance to the east of this temple there are four vīragals containing inscriptions (*see* M A R 1930, pp 228 ff) To the north of the vīragals is a dilapidated structure of laterite blocks containing a small relievo figure, about 2½′ high, of a four-handed Janārdana on a Garuda pedestal The image is very rude and may belong to about the 18th century About 20 yards to the north of the Janārdana temple is a mono-celled temple, also built of laterite blocks, enshrining an image of Vīrabhadra, about 2½′ high, holding in its four hands sword, arrow, bow and shield The image is very ugly and is perhaps of the 18th century. Above the cell there is a stepped pyramidal tower

Stucco images

At a distance of about 50 yards to the north-west of the Vīrabhadra temple is situated a tiled structure of recent times dedicated to the goddess Banasankarī In the principal cell of this structure are seated three colossal stucco images of female deities painted over in different colours The first goddess from the left is two-handed, the right being in abhaya with chin-mudrā and the left disposed palm upwards with the fingers closed The middle deity is also two-handed with abhaya and dāna But the third goddess is four-handed holding a sword, (blank), ankuśa and bowl This deity only has canine teeth All the three images are said to be very old, though the structure is of recent days We may ascribe the images to about the 17th century and compare them with the stucco image in Settigere (*see* M A R 1936, pp 18–19) near Bēlūr Each of these images is

about 6′ high To the right of the platform on which the images are seated is a soap-stone image of Ganēśa which appears to be of the 14th century In the compound of the temple are two māsti stones of about the 14th century

GAUTAMĒSVARA TEMPLE

Rashtrakuta structure

About half a mile to the east of the Banaśankarī temple, we come across a large pond, about 100′ by 150′, with steps built of laterite blocks To the north of the pond is situated the Gautamēsvara temple which appears to be a very old structure of the Rāshtrakūta period judging from the plan of the temple, the huge linga in the cell, the two vigorous elephants at some distance to the east of the temple and the several inscriptions to the south-east of the temple

General description

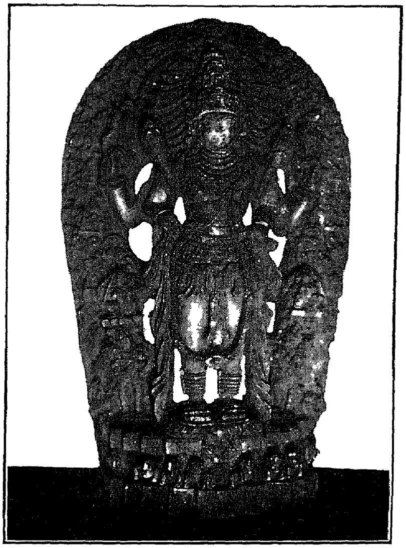
As it is, the temple consists of the main cell only which is built of laterite blocks in an apsidal plan. The beams inside the cell are also disposed like an apse Originally the temple seems to have contained a pradakshinā around the garbhagriha and a mukhamantapa in front as can be seen from the basement that is still existing of these compartments To the east of the mukhamantapa there is a flight of dark stone steps supported on either side by elephants (Pl VIII, 2). The features of these elephants remind us of those met with at Ellōra Though these elephants are in a broken condition now, the contour of their limbs is clearly marked, their ears are very well worked and the folds on the trunks are boldly carved

One of the inscriptions to the south-east of the temple mentions the Rāshtrakūta king Kannara (Krishna) and the god Gautamēsvara to whom donations are said to have been made The linga in the cell is huge and is about 3½ feet high including the pedestal Its top is shaped like a cone The *chandra-sila* in front of the doorway is well carved with floral, scroll and padma designs (Pl VIII, 3)

SŪRYA SHRINE

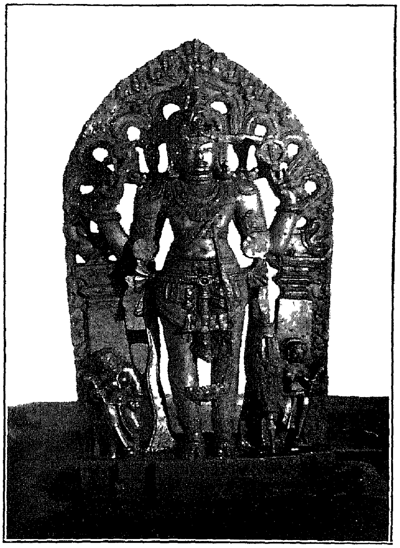
Main image

On the east bank of the pond is situated the Sūrya shrine facing west It contains a very good image of a four-handed Sūryanārāyana standing about 4 feet high excluding the pedestal (Pl IX, 1) On the pedestal are carved the seven horses driven by the charioteer Aruna On either side of the god are found the usual female attendants and figures of Chhāyā in the attitude of shooting arrows The tōrana is shaped like a horse-shoe and carved with the figures of rearing lions, makaras and the Ashta-Dikpālakas on their several vehicles In his hind hands the god holds prayōga-chakra and śankha His fore hands are placed on his hip, the right one with the



1 SURYA, SURYA SHRINE, GAUJA (p 76)

2 SURYANARAYANA, PANCHALINGESVARA TEMPLE, BELGAMI (p 83)



3 KESAVA, KEDARESVARA TEMPLE BELGAMI (p 78)

4 DVARAPALA IN THE NAVARANGA, TRIPURANTESVARA TEMPLE, BELGAMI (p 78)

palm turned to front and the left with the palm turned backwards Under each arm pit a lotus is shown as issuing upwards The drapery and the ornaments of the god are carved with a pleasing taste The god wears yajñōpavīta in addition to the usual ornaments like the makarakundala, etc It is possible that the image is of the same period as the Gautamēśvara temple and belonged originally to the Śivapanchāyatana group of images at the temple The facial features of the image, however, are not very expressive.

At the north-western corner of the pond is a fragmentary Saptamātrikā panel.

Shikarpur

HUCCHARĀYA TEMPLE

Tradition

Shikārpur is the headquarters of a taluk in the Shimoga District The most popular temple at the place is the Huccharāya temple. It enshrines an image of Vīrāñjanēya in its main cell and a story is narrated explaining how the god came to be called Huccharāya It is said that the place was known in olden times as Malenahalli and that a certain Lingāyat saint by name Huccharāya came over here once and worshipped an image of the god Hanumantarāya This image, they say, is the one now enshrined in a cell in the kaisāle of the temple It is said that this image was broken and became useless for worship during the troublous period in the days of Tippu Sultan The Lingāyat saint mentioned above is said to have come again to the place at this juncture and to have consecrated the present image of Āñjanēya in the main cell He is said to have given the idol his own name Whatever the truth be regarding the story, it is probable that the temple belongs to the days of Kanthīrava Narasarāja Vodeyar since the older image in the kaisāle of the temple has a silver kirīta bearing his inscription

Description of temple

The original temple seems to have consisted of the garbhagriha and vestibule only It is raised on a basement consisting of two plain cornices The outer walls are relieved by Dravidian pilasters on whose mouldings appear the following figures. a rishi riding on matsya, a seated yāli, another seated rishi but without the matsya, Ugranarasimha, etc On the outer walls are carved the relievo figures of a tiger, a linga carried by a two-handed person (Bhīma?) and worshipped by Purushamriga on the one side and Hanumān on the other, Hanumān attended by chauri-bearers, a rudra-vīna player, a Gandabhērunda, Vāli and Sugrīva fighting, and a story concerning an elephant, a peacock and a crocodile The eaves of the original temple are straight-sided and the tower is of brick and mortar The latter has been renovated recently The vestibule has a doorway on the east and another doorway on the

... The southern doorway is the main one and is guarded by two Vaishnava dvārapālas The pilasters on this side are indented in imitation of Hoysala workmanship On the lintel is carved a Gajalakshmī group On the lintel of the garbhagriha doorway the image of Ganapati is carved. He is supported by elephants and ...

The image of Vīrāñjanēya in the cell is in the striking attitude In front of the temple is a large hall with tiled roofing It is of recent times In a compartment of the hall are installed the stone images of Kōdanda-Rāma, Lakshmana and Sītā which are all of modern workmanship

On the right *jagali* of the temple is a Hoysala soap-stone image of the goddess Sarasvatī evidently brought from elsewhere On the left *jagali* is a recent ugly image which is locally called Sītā

Belgami

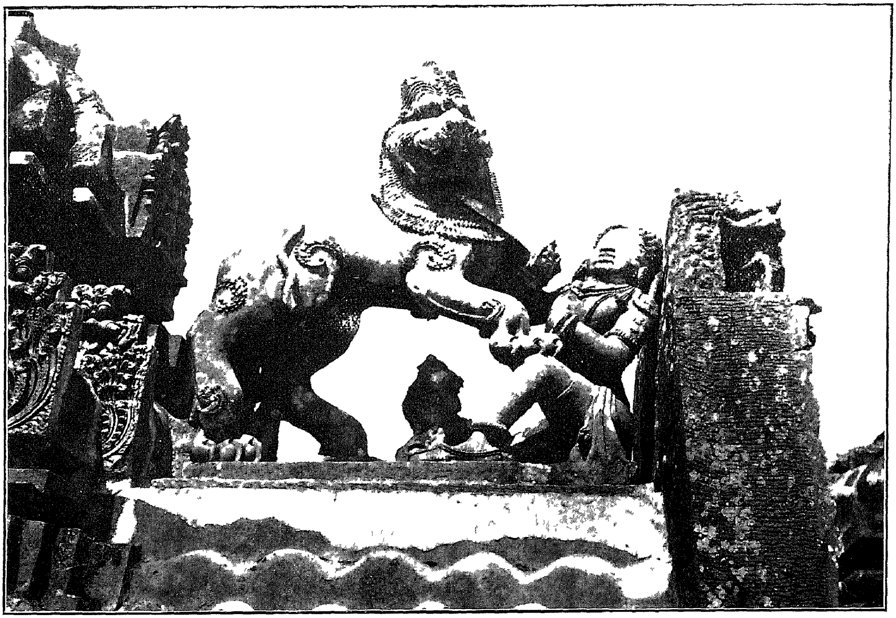
Key to Plate VIII, 4.

1 Tāvarekere
2 Kēdārēsvara temple
3 Prabhudēva temple
4 Tank
5 Panchayat Hall
6 Tīrthankara
7 Tripurāntakeśvara temple
8 Brahmēsvara
9 Tank
10 Sōmēsvara temple
10A Vīrabhadra temple.
11 Tank.
12 Kallumatha
13 Pañchalingēsvara temple
14 Anantapadmanābha temple
15. Nīlakanthesvara temple
16 Trimūrti.
17. Kāligudi
18. Bhērundēsvara.
19. Śūlabrahma.
20. Tārābhagavatī
21. Hastikālēsvara
22. Sītamma's well
23. Durgā temple
24. Onakehondada Īsvara temple
25. Jiddikere.
A. Mounds of old temples
A Jaina temples (old site)
A Śiva temple (old site).
26 Narasimha temple.

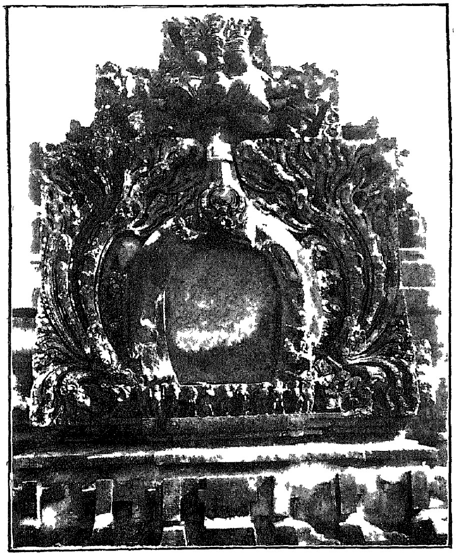
The Kēdārēsvara and Tripurāntakēsvara temples at Belgāmi are described in detail in the Annual Report of the Archæological Survey for the year 1931, pp 58–65. Here in Plates IX, X XII and XIV, some further illustrations are included to give an idea of the high standard of the art and architecture of the periods in which these temples were built A detailed survey of the site of the old town was also made at the time of inspection this year and the following points of interest were noted

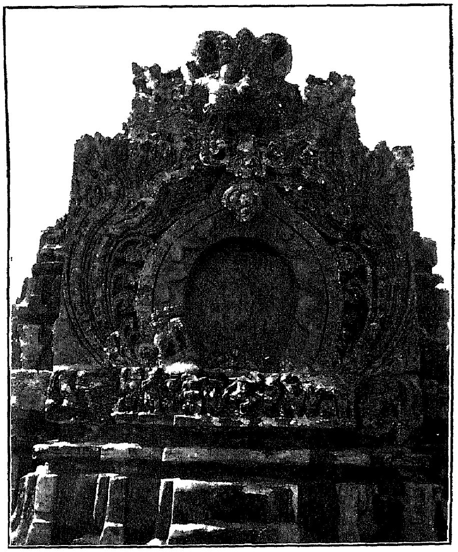
Tripurantaka temple

The beams of the central ceiling of the mukhamantapa at the Tripurāntakēśvara temple are carved with friezes of sclupture as in page 79



1 HOYSALA GROUP (p 78)





2 AND 3 SIMHALALATAS (p 78)

West Beam —

1. Sītā in Asōka-vana.
2. Hanumān kneels before Sītā and begs permission for entertaining himself in Aśōka-vana
3. Hanumān fights the Rākshasas
4. He is led before Rāvana.

North Beam —

1. Rāvana in durbār
2. Hanumān's tail is set on fire and he extends his tail.
3. Elephant standing to left.
4. Hanumān sets fire to Lanka and the palace of Rāvana where numerous people are sleeping
5. A towered pavilion, perhaps representing the palace

East Beam —

1. Îsvara on bull
2. Ganēsa on rat
3. Kumāra on peacock.
4. Vishnu on Garuda
5. Brahma on peacock
6. Indra on elephant
7. Kubēra on horse
8. Yama on buffalo

The heavenly hosts led by Indra are fighting a warrior who is seated on elephant. Indra is followed by the Ashtadikpālakas

South Beam —

9. Niruti on man
10. Varuna on makara
11. Vāyu on deer,
12. Agni on ram.
13. Īśāna on bull
14. Two warriors fighting on foot with sword and buckler
15. Indra on elephant fighting Vritra (?) who is also seated on elephant.

In the kana or *hittalu* belonging to Gurupāda Gauda there are lying some good images of which one is a fine group of a Nāga couple

Chaturmukha Brahmesvara

About 150 yards to the north-east of the Tripurāntakēsvara temple lie the ruins of the Brahmēsvara temple The walls, pillars, etc., of the original temple have all disappeared now, but, here and there, appear certain bricks suggesting that the walls had been built of bricks The ancient Brahmēsvara linga is about $3\frac{1}{2}'$ high and is carved on each of its four faces with a head wearing makara-kundalas and phālāksha (Pl. XI, 2).

Among the jatāmakutas over the heads, that on the head on the north side is better carved than the others The pedestal of the linga is broken, a part of it only is now lying near the linga In front of the linga there is a broken image of Nandi which must have been a very good piece originally, as suggested by the well carved hump and the clearly marked folds behind the left hind leg

Mounds of old Siva temples

At a distance of about 50 yards to the south-east of the Brahmēśvara temple, there is the mound of another Śiva temple with only the original linga existing now The linga is round-topped and is about 2½′ high including the pedestal To the south of the mound are the ruins of yet another Siva temple with the linga and Nandi only existing now This linga is flat-headed In the neighbourhood of this mound, there are several more mounds which evidently mark the sites on which stood other temples of ancient Belgāmi The ancient town site must have stretched in a triangle between the road leading from Belgāmi to Tālagunda on the west and that leading from Belgāmi to Yedavatti-Koppa on the south

Old Jaina quarters

About a hundred yards to the south of the Brahmēsvara temple stood originally a Jaina temple Directly to the west of the temple site is now lying the broken image of the Tīrthankara which had been enshrined in the temple The people call it Bhētāla Nearby lies the mutilated image of his attendant A little distance to the north of the site is another Jaina temple mound These ruins indicate that this part of the ancient town was the Jaina quarters On the site of the second Jaina temple is found the image of a Jaina attendant with two hands holding chāmara and phala This image shows good workmanship On the sites were picked up tile pieces of the Hoysala period On another Jaina temple mound to the north of the Yedavatti-Koppa road is lying the mutilated image of Pārsvanātha whose head has now disappeared.

A little distance to the south-west of the Sōmēśvara temple in the village and on the south bund of a pond is found a Jaina inscription of 1077 A D (*see* E C Shimoga, Sk 124) in the vicinity of which are lying a late stone relievo of Mahishāsuramardinī and a broken image of a seated Jaina in dhyānāsana The latter image is very well executed

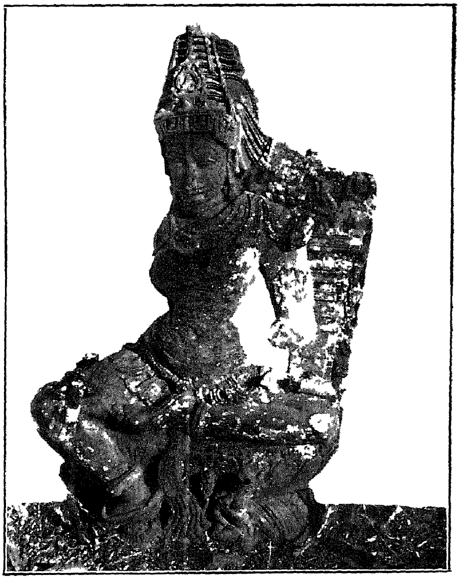
Virabhadra temple

The Vīrabhadra temple inside the village of Belgāmi is a Chālukyan structure whose outer wall slabs have fallen, though the interior is intact The temple consists of a garbhagriha, a closed vestibule, a navaranga and a modern mantapa or verandah In the last compartment are set up two bell-shaped pillars similar in character to the pillar near the Nīlakanthēsvara temple A standing Pārvatī-Paramēsvara group is also set up by the side of the steps leading to the verandah This group is said to have been brought from the Pañchalingēsvara temple The central pillars of the navaranga are bell-shaped and lathe-turned The central ceiling is raised on two sets

1 TRIMURTI (p 82)

2 CHATURMUKHA BRAHMA (p 79)

3 NARASIMHA (p 82)



4 TARA (p 84)

of corner stones with a padma in the centre. In the navaranga are placed the following images: Nandi facing Vīrabhadra, Ganēśa, six-headed Kumāra on peacock, Saptamātṛikā panel and a Nāga stone. The doorway of the vestibule has perforated screens on either side. A Gaja-Lakshmī group is carved on the lintel. The image of Vīrabhadra inside the garbhagṛiha is rudely worked and appears to be a sculpture of the Pāḷḷēgār period.

Somesvara temple.

The Sōmēśvara temple mentioned above is a structure of the Chālukya period and was constructed in about 994 A.D. It consists of a garbhagriha, a closed vestibule and a navaranga. The outer walls are raised on a basement consisting of five plain cornices, the last of which has dental mouldings. The garbhagriha and the navaranga are both square in plan. The walls are plain except for a middle cornice band running uniformly all round the temple. This cornice is carved with a frieze of rhomboidal rosettes. The eaves are short and ornamented with dental mouldings. The temple has no tower. The navaranga doorway is approached by a flight of steps supported by ridden elephants. In front of the navaranga there is a narrow verandah. On the lintel of the navaranga doorway is carved a Gaja-Lakshmī group. On either side of the doorway there are perforated screens. Among the ceilings of the navaranga only the central one has a padma in its centre. The other ceilings are all plain. Two pillars in the central ankana of the navaranga are bell-shaped and the other two have the cubical, eight-sided and sixteen-fluted mouldings. The doorway of the vestibule has perforated screens on either side and a perforated upper lintel in the middle of which is carved a linga. On either side of the vestibule doorway is a niche containing images of Gaṇēśa. The image in the southern niche is an old piece. The jambs of the vestibule doorway have fluted pilasters and vertical bands of medallions. The ceiling of the vestibule is raised on two sets of corner stones with a fine padma in the centre. Inside the vestibule is kept a Nandi of later times. A Gaja-Lakshmī group is carved on the lintel of the garbhagriha doorway. The ceiling of the garbhagriha is similar in design to the vestibule ceiling. The Sōmēśvara linga inside the garbhagṛiha is flat-headed and about 3' high including the pedestal. In the middle of the west and north side walls of the garbhagriha runs a cornice band

In front of the temple there are a mutilated image of Sarasvatī and a broken Saptamātṛikā panel. There are also several vīragal inscriptions To the north-east of the temple there are the images of a Durgā and a Lakshmīnārāyana group. Three new inscriptions were discovered in the mango grove in front of the temple.

Sula-Brahma.

In a field immediately to the south-west of the Bhēruṇḍēśvara pillar is lying the inscription stone No SK. 152 on which, besides the inscription, is carved an interesting panel of sculpture depicting the self-sacrifice of a person (Pl. XIII, 1). The stone is pointed out as Śūla-Brahma by the villagers.

Trimurti image

A little distance to the north of the Bhērundēsvara pillar and on the south-west bund of Jiddikere is a seated image of Trimūrtis (Pl XI, 1). The god is seated in dhyānāsana. His central face is that of Śiva The image is well ornamented with jatā-makuta over the central head and kirīta-makutas over the other two The god wears makara-kundalas, necklets, bracelets, armlets and anklets and also the yajñōpavīta His two fore hands are placed palm on palm in the dhyāna attitude Of the two hind hands the right one is broken and the left one holds padma The pedestal of the image is plain

Narasimha

About ten yards to the south of the Trimūrti image mentioned above and in the south-west corner of the Jiddikere tank is a dilapidated pavilion enshrining a linga, about 3′ high including its pedestal On the west bund of the tank lies a mutilated image of Ugra-Narasimha whih is very boldy carved (Pl XI, 3). The image was consecrated and a temple was built for it in about 1070 A D (*see* E C Shimoga, Sk 130).

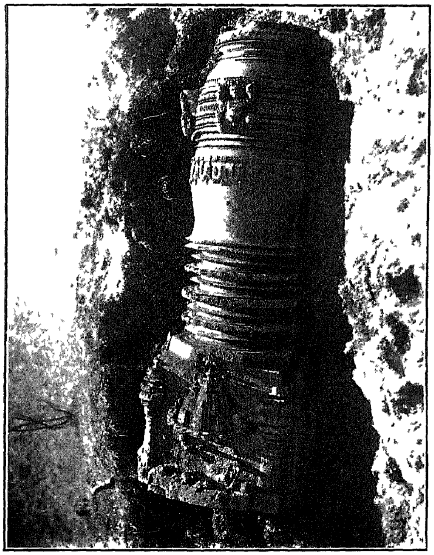
Kalikadevi temple

A little to the north of the Narasimha image stands the temple of Kālikādēvī It is a 16th century structure according to the inscription inscribed on the lintel of the garbhagriha doorway It consists of a garbhagriha and a front mantapa only The four pillars in the middle ankana of the mantapa have the cubical, sixteen-sided, cylindrical and eight-sided mouldings The roof of the hall is low and the central ceiling only is a little deep, being raised on two sets of corner stones Inside the garbhagriha the image of Kālikādēvī is in relief The goddess is two-handed holding an uplifted sword in the right hand and a buckler in the left Her right knee is folded up Below her is an elephant whose head is severed and a human figure if shown as issuing forth therefrom To the left of the goddess the elephant god Ganēsa is seated. To her right are three severed human heads On either side os the goddess are two chāmara-holding male attendants

The outer walls of the Kālikādēvī temple are plain But the outer walls of the garbhagriha have in the middle a horizontal cornice band The stone tower above the garbhagriha is square and rises in three tiers The corners of the tower are indented

Nilakanthesvara temple

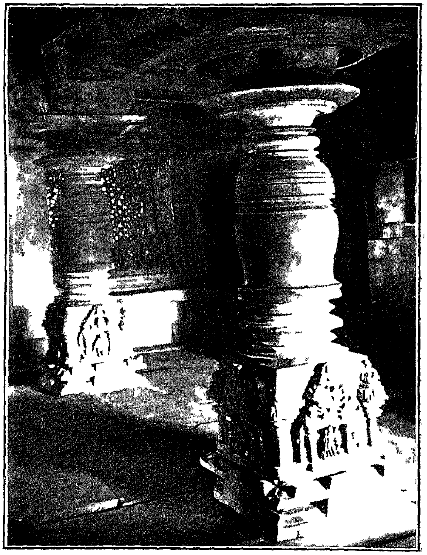
On the south bund of the Jiddikere tank is situated a dilapidated stone temple dedicated to Nīlakanthēsvara It appears to be a Chālukyan structure similar to the Tripurāntakēsvara temple in several features One of its pillars (Pl XII, 1 and 2) lying by the side of the road is similar to those in the navaranga of the Tripurāntaka temple On the basement of the pillar are graceful towered canopies with turretbearing corner pilasters Under the canopies beautiful figures of Bhairava and so on are standing The shaft of the pillar has the disc, bell, vase and wheel



1 PILLAR IN FRONT OF NILAKANTHESVARA TEMPLE (p 82)

2 PILLAR IN FRONT OF NILAKANTHESVARA TEMPLE, ANOTHER VIEW (p 82)

3 HALF VIEW OF SUKHANASI DOORWAY, TRIPURANTESVARA TEMPLE (p 78)



4 TWO PILLARS IN FRONT OF SUKHANASI DOORWAY, TRIPURANTESVARA TEMPLE (p 78)

mouldings, many of the discs being minutely carved with miniature scroll work interspersed by kīrtimukhas, small figures of Yakshas, etc , appearing in the convolutions On other discs appear graceful figures of medallions On the bell moulding are carved beaded garland hangings and beautiful banded designs On the four faces of the highly ornamented vase moulding occur flying figures of Yakshas

The basement of the temple is high and consists of five cornices of which the fourth from the bottom has dentil mouldings at intervals The outer walls of the temple are plain The navaranga of the temple has completely disappeared The doorway of the vestibule is well ornamented with vertical ornamental bands on the jambs. These bands consist of rosettes, scroll work with dancing figures in the convolutions, a pilaster whose shaft is shaped like a series of vases placed one upon another, rearing lions interspersed by scroll and a rope design with medallions at intervals Underneath each vertical band is a panel containing some figure sculpture The extreme panels on either side have dancing figures of Śaiva dvārapālas and the other panels have female figures standing in different attitudes On the lintel of the doorway is carved the figure of Gaja-Lakshmī The garbhagriha doorway also has a Gaja-Lakshmī group but the jambs are plain The linga inside the garbhagriha is about 2′ high including the pedestal

Panchalinga temple

Full notes on the Pañchalinga temple are published in M A R 1931 In the navaranga of this temple are kept the following beautiful images —

1 Sūryanārāyana (Pl IX, 2)
2 Umāmahēśvara (Pl I, Frontispiece)
3. Kumāra (ordinary sculpture)
4 Intertwining Nāgas
5 Couchant Nandi
6 Mahishāsuramardinī
7 A Saptamātṛikā panel

Anantapadmanabha temple

To the north of the Pañchalinga temple is a dilapidated linga shrine and to its north is the Anantapadmanābha temple In the latter temple the god Anantapadmanābha sleeps on a seven-hooded serpent, with the ten avatārs appearing on the prabhāvali A goddess is massaging the god's right foot and another goddess is seated by the side of the god's head From the navel of the god issues forth a lotus on which Brahma is seated On the south pillar of the mukhamantapa is a Kalachurya inscription recording that the temple was built in the fourth year of Bijjala (1165 A D)

The open ground to the east of the temple is full of mounds containing the vestiges of old temples. Several lingas are to be found here and there

Another Vīrabhadra temple stands about 200 yards to the west of the Jiḍḍikere tank. It consists of a garbhagriha with a rude image of Vīrabhadra which appears to belong to the 16th century. But the indented pilasters on either side of the maṇṭapa are of the Hoysaḷa period.

Virabhadra temple, stray images, etc.

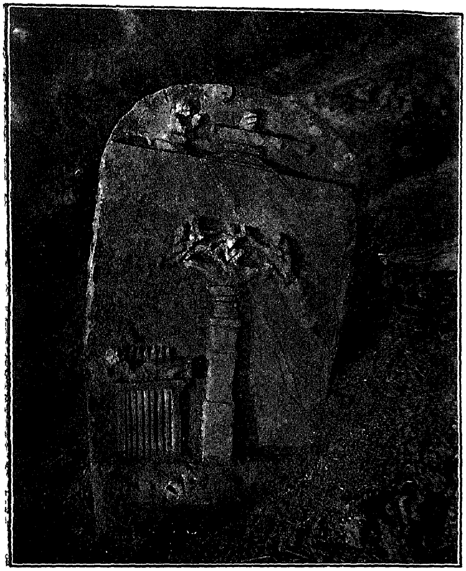
A few yards to the north-east of this temple is a broken image of Tārā (Pl. XI, 4) which is very beautifully carved. By its side is the image of a male god which also is beautiful. It sits in sukhāsana and wears the yajñōpavīta. Its head is unfortunately missing.

An image of Mahishāsuramardinī is lying by the side of the road leading to Ānavaṭṭi. To the left of the road is the Kallēśvara temple which contains a garbhagṛiha and a front maṇṭapa

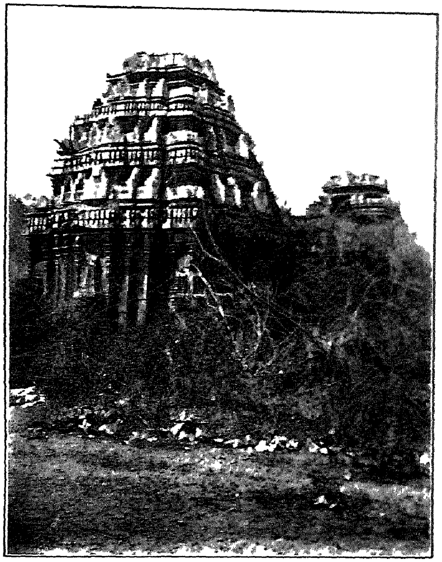
About a hundred yards to the north of the Kallēśvara temple is a mound which marks the site of an ancient temple dedicated to Kālī. The image only is now existing It is ten-handed and holds snake, flame (?), indistinct, sword and triśūla in the right hands and mace, ḍamaru, indistinct, broken and human head in the left hands. The goddess wears a jaṭāmakuṭa and moustaches. Besides the usual ornaments a yajñōpavīta and a garland of skulls are also worn by her. On either side of her are the dancing figures of attendants. The breast of the goddess is bare. The limbs are slim and the general features impressive. The image might be assigned to about the 11th century.

At a distance of about 50 yards to the west of the Kālammā temple mound is situated another ancient temple which is locally called Onake-hoṇḍada Basavaṇṇa temple. The structure is very much dilapidated, the slabs of the outer walls and tower having collapsed completely. The temple was perhaps built during the 9th century A.D. The inscription E.C. VII, Sk. 154 of 685 A.D. stands to the left of the doorway. It records some grant but does hot mention the temple. The structure, as it now stands, contains only the garbhagṛiha whose doorway is well carved with the following vertical bands on its jambs: (1) medallions; (2) scroll work with figures appearing in its several convolutions; (3) rearing lions; (4) fluted pilaster with ornamental bands and kalaśa; and (5) a rope design secured at intervals by padma medallions. On the lintel of the doorway is carved the relievo figure of Gaja-Lakshmī. Inside the garbhagṛiha on a broad pāṇipītha is set up the broken liṅga which is about 3′ high including the pedestal. To the south-east of the temple is an Umāmahēśvara group which has an inscription on its pedestal recording that it was consecrated by one Goppa or Roppagaṇṇa. The characters seem to belong to about the 11th century A.D. The image is extraordinarily beautiful and is a typical example of Chālukya sculpture. The god sits with his right leg placed on Nandi. Pārvatī is seated on the god's left lap. In the four hands of the god are held the

Onake-hondada Basavanna temple.



1 SULABRAHMA, (SELF SACRIFICE OF A PERSON), BELGAMI (p 81)



2 TRIMURTI TEMPLE BANDALIKE (p [illegible])

3 YAKSHA, OLD BASTI, BANDALIKE (p 89)

4 MAHISHASURAMARDINI [illegible] TEMPLE KUPPATUR (p [illegible])

following attributes broken, trisūla, damaru and round Pārvatī The god wears yajñōpavita and a graceful jatāmakuta His ears are however ornamented with makarakundalas The smile on the face of the god is clearly visible and renders the image highly attractive The image of the goddess is even more attractive Her slim waist and her well-dressed hair are very impressive On her forehead are arranged beautiful curls Behind her head the hair is gracefully tied up into a beautiful knot and secured by an ornament The left leg of the goddess is placed on a lotus underneath which are carved the figures of a crocodile and a Bhringi goblin. The group is attended by Ganesa on the right and by Kumāra on the left The tōrana is carved with creeper scroll and rearing lions A few yards away in front of the temple is a pavilion enshrining the image of a couchant Nandi

Talagunda

The Pranavēsvara temple at Tālagunda has been described in M A R 1932, pp 56-57 Inside the village there is a temple of Gangādharēsvara containing a linga and a Basava of later times

Anjaneya temple

To the north of the village and near a honda, there is a Hanumān temple containing a Vīrāñjanēya image of the early Vijayanagar period In front of the temple there is a tōrana gateway with its lintel piece carved with the figures of lion heads on either side of a padma To the left of the padma stands a two-handed figure holding a kamandalu and a staff and wearing a garland of rudrāksha

A few yards to the west of the Hanumān temple is the Vīrabhadra temple which

Virabhadra temple.

appears to be a Chālukyan structure of about the 11th century A D The view of the outer walls is hidden by the recently put up mud walls all round the temple The wide verandah of wooden pillars in front of the temple is of the 19th century. It was put up in 1814 A D according to an inscription that is found on one of the wooden pillars The old temple consisted of just a garbhagriha with an open mantapa in front The latter has now been walled in on the east and west and a middle wall has been put up east to west and provided with a wooden doorway which, in design, follows the Hoysala model and is perhaps the work of the 14th century In the scroll convolutions of the jambs appear parrots The wooden door is a good piece well ornamented with bands on the jambs The stone pillars of the front row in the mantapa have each a cubical base and a cylindrical shaft surmounted by the wheel moulding and imitation ribbed brackets The stone doorway of the garbhagriha is Chālukyan in style and is ornamented with the usual floral, scroll and other vertical bands on the jambs The lintel bears a Gaja-Lakshmī group. The image of Vīrabhadra in the garbhagriha is carved in imitation of Hoysala sculptures and appears to be a 14th century image The god is in the pose of marching

to left holding in his four hands sword, arrow, bow and shield He wears a garland of skulls and has moustaches The original Chālukyan image of Vīrabhadra is now found half buried in the open verandah behind the temple It is a good image

To the north-east of the Vīrabhadra temple are found certain māstikals and vīragals Among them is a māstikal looking like a pillar, about 10′ high, with the hand of the mahā-sati raised up on the east side

Ancient town site

In the open fields further west of the Vīrabhadra temple appear on the ground several mounds which evidently mark the sites of the buildings of the old town of Tālagunda Bricks resembling those of the Śātavāhana period and measuring 16½″ × 8″ × 3″ are found in several places The ancient site appears to have been extensive The villagers say that occasionally gold fanams of small size are found on the site These fanams might be of the Hoysala period On the hill called Mathada-gudda to the south-east of the Pranavēśvara temple are the ruins of a Narasimha temple A highly mutilated figure of a god who cannot be identified, is lying on the temple site Some 50′ to the south-east of this site there is to be found an ancient watch tower called *kode* by the local people It is round in plan and about 30′ in diameter It is said that there are two more of such mounds in the neighbourhood of Tālagunda one behind the Vīrabhadra temple, about 250 yards from this place, and the other inside the present village of Tālagunda To the south of the Pranavēsvara temple also there are traces of the old town

Pranavesvara temple

For the description of the Pranavēśvara temple *see* M A R 1932 The garbhagriha doorway jambs are carved out of Kadamba inscription stones The workmanship of the doorway is of a later period, perhaps of the 11th century But the pillars behind the garbhagriha doorway look much older The southern pillar has a square base, a sixteen-fluted shaft with an eight-sided band in the middle, then a cubical moulding and finally the vase and wheel mouldings The northern pillar has also a square base, but its shaft is eight-sided with octagonal bands and a cubical moulding surmounted by a vase and a wheel The temple seems to have consisted originally of the garbhagriha only But some time later, that is, perhaps during the Chālukya period, it seems to have been restored and the front mantapa and doorway seem to have been provided

Bandalike

Bandalike was last visited during the year 1932 and an account of some of the temples at the place was published in the annual report of the Archæological Department for that year In this report is given an account of the other temples at the place

OLD BASTI

History

At the north end of the tank is situated the old basti The inscription Sk 219 of 912 A D which stands at the entrance to the basti mentions a certain basadi and says that it was endowed by Jākiyable But this is not the basti referred to in the inscription since it seems to be definitely of a later period structurally However, it must have been constructed, at any rate, long before 1200 A D since, as mentioned on one of the pillars in the mukhamantapa, it was renovated in about 1200 A D

Outer view

The upper portion of the outer walls of the garbhagriha does not correspond to the basement which is square and indented in plan and consists of three cornices of which the lower two have the uncarved dentil and other mouldings The plan and construction of the basement appear to be similar to those met with in the Pārśvanātha Basti at Halebīd, the Kēśava temple at Dindagūr, etc. These and other architectural features of the temple, like the pillars, etc , definitely suggest that the basti is not of so early a date as 912 A D The original wall appears to have been ornamented with rows of pilasters The basement cornices end at the south-west and north-west corners of the navaranga The corner pilasters at the south-west and north-west of the outer walls have each a square base with hooded corners at the top The shaft of each pilaster has been carved with the figure of an indented smaller pilaster issuing out of a horse-shoe design and ending in leafy hangings on either side At the neck of the pilaster is a horizontal plain moulding with hooded corners Above this moulding and between the hooded designs is carved a horse-shoe-shaped canopy with the figure of a padma medallion in its centre The outer walls of the garbhagriha and navaranga, as they now stand, are plain and were in all probability constructed when the temple was repaired in 1200 A D The eaves, parapets and tower of the temple are all missing

Mukhamantapa

The mukhamantapa is cruciform in plan and its basement consists of four cornices of which the third and the fourth from the bottom have dentil mouldings Above the basement is worked a stone railing all along the outer edge of the mantapa The railing is divided into several panels by double columns which have cubical and eight-sided mouldings In the panels appear flowers, dancing and obscene figures and figures of musicians resembling those on the old railing in the mukhamantapa of the Pārśvanātha Basti at Halebīd Above these sculptured panels the railing has a scroll frieze at the top.

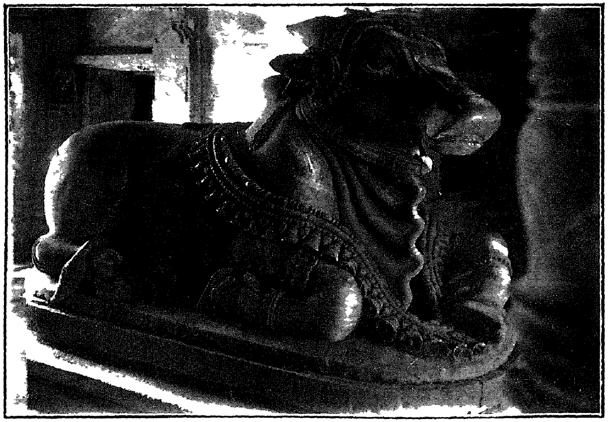
The eastern flight of steps of the mukhamantapa is supported on either side by well-carved figures of dvārapālas just in front of the projecting bases meant for

elephants or lions Originally a stone bench ran all round the mukhamantapa on the inner side The pillars standing on the bench have octagonal bases and sixteen-fluted shafts The central four pillars of the mukhamantapa stand on stylobates carved with dentil mouldings The bases are square and the shafts have the following mouldings in order from below (1) short and sixteen-fluted, (2) eight-sided, (3) sixteen-fluted (4) eight-sided band carved with floral design, (5) sixteen-fluted (6) eight-sided, (7) cubical and plain, and (8) drum and wheel The bases of these pillars as also those of the pillars standing in the outer row of the central ankana suggest that at the time of the renovation of the temple the roof of the mukhamantapa was raised The central ceiling of the mukhamantapa is divided into thirty panels with no figures in any of them The south-west and north-west pillars of the mukhamantapa form a group by themselves Their shafts are square and indented, each indented face being divided by three cornice bands into nine panels In these panels are carved floral designs as follows. The middle panel at the bottom of each face has a lotus with stalk The side panels at the top have leafy representations Above these panels the four faces of the shaft have graceful horse-shoe-shaped canopies on either side of which the corners of the shaft have hooded mouldings Above the canopies the drum mouldings appear surmounted by a square and indented abacus The brackets above the abacus are ribbed in the Chōla pattern.

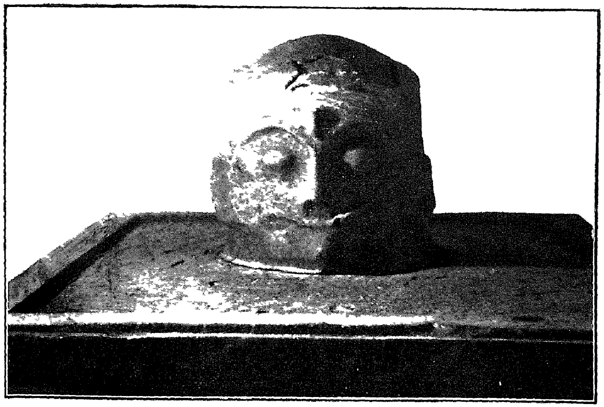
Navaranga

The east outer wall of the navaranga has a middle cornice band ornamented with single flowers between single columns The navaranga doorway is a well-carved soap-stone piece ornamented with jambs each of which has a base with a group of Rati and Manmatha and a seated Yaksha carved on it Above the base there are five vertical bands as follows (1) floral, (2) rope design secured at intervals by square padma medallions, (3) a pilaster shaped like a plantain tree with its shaft gracefully intertwined by a creeper and with figures of Yakshas carved on it, (4) a square pilaster whose front face is carved with low relievo figures of horse-shoe-shaped canopies and creeper and floral designs, and (5) a vertical scroll band having in its convolutions seated figures of Yakshas This scroll ornamentation is carried over the lintel of the doorway Above the doorway the eaves have a row of geese below them and horse-shoe-shaped arches on their front face Each of the jambs of the doorway has the carving of a chakrabandha with an inscription inscribed in it

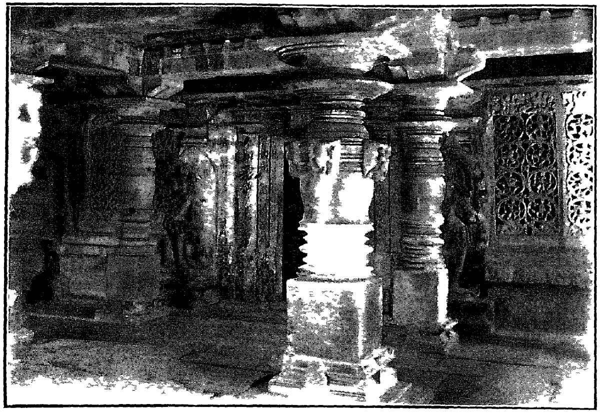
The navaranga is a hall of nine ankanas whose central pillars are fully developed specimens of the lathe-turned bell shape with leaf moulding as at the Kēdārēśvara temple in Halebīd These pillars and the doorway above described indicate that the Hoysalas closely followed the architectural traditions of the Chālukyas The beams are ornamented with dentil mouldings and their undersurfaces have the carvings of padmas in good relief The central ceiling of the navaranga is flat and divided into nine panels which have no figures in them



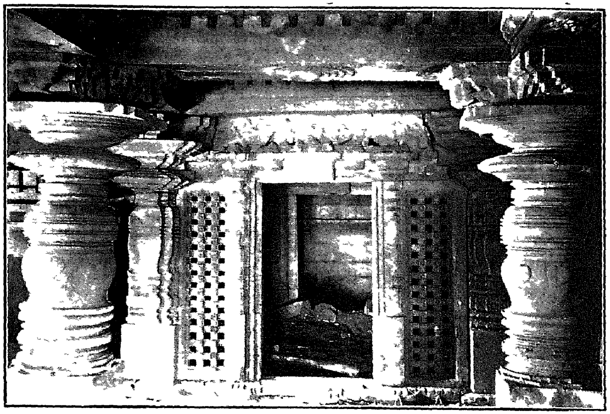
1 BULL, TRIPURANTESVARA TEMPLE, BELGAMI (p 78)



2 LINGA KALLESVARA TEMPLE, BHARANGI (p 101)



3 MUKHAMANTAPA, TRIPURANTESVARA TEMPLE, BELGAMI (p 78)



4. VESTIBULE DOORWAY, OLD BASTI, BANDALIKE (p 89)

In the south-west corner of the navaranga is a very good image of a Yaksha seated under a tree whose large leaves remind us of those met with at Ellōra (Pl XIII, 3) On the branches of the tree are perching monkeys The corresponding Yaksha on the opposite side is missing. The Yaksha is two-handed holding lotus in his right hand His left hand is broken. His ornaments consisting of the kirīta, padma ear-rings, necklaces, etc, are all boldly carved in high relief and the Yaksha wears also a yajñōpavīta The curls of his hair add charm to the facial expression and there is a pleasing smile depicted on his lips The chin and the brows are clearly marked

Vestibule

On either side of the vestibule doorway there are perforated screens whose bands are carved with padma medallions (Pl XIV, 4) On the jambs appear indented pillars In the two side ankanas on either side of the doorway there are turreted niches which originally enshrined images The towers of these niches have the usual dentil and other mouldings which are mostly uncarved On the upper lintel of the vestibule doorway appears under a graceful makara-tōrana and serpentine arch the image of a seated Jina under a kīrtimukha The image is very probably Śāntināthа mentioned in the inscription of 1200 A D mentioned above Above the head of the image is a *mukkode* and on either side are the usual chāmara-bearers and standing Jinas The ceiling of the vestibule is now damaged It originally consisted of nine panels with the carving of a padma in the centre

Garbhagriha

The garbhagriha doorway is also well-carved like that of the vestibule Above the lintel is a row of turrets of varied designs Two of the turrets are curvilinear as at Puri and Jagannāth The occurrence of such turrets is interesting The inside walls of the garbhagriha have a middle cornice band The ceiling of the garbhagriha has a well-carved padma in its centre The beams, like those of the navaranga and the vestibule, have been carved with dentil mouldings The garbhagriha is now empty

VĪRABHADRA TEMPLE

Main image

About 50 yards to the north-east of the basti stands the temple of Vīrabhadra which appears to have been built in the 14th century The image of Vīrabhadra is well executed with a serpentine and creeper tōrana The god is in the pose of marching to the left holding in his four hands sword, arrow, bow and shield He wears moustaches and runda-māla

Mahishasuramardini

The outer walls of the temple as also those of the front mantapa have been constructed in recent days To the west of the temple is a mound on which is standing an image of Mahishāsura-mardinī whose eight hands are disposed as follows

spearing demon, holding sword, holding chakra, holding arrow, holding sankha, holding bow, holding buckler and placed on demon's head On the tōrana of the image appears a creeper design The image is perhaps one of the Śivapañchāyatana group

Vishnu

To the north-west of the temple is lying a mutilated image of a four-handed god, perhaps of Vishnu, which also appears to have belonged to the Śivapañchāyatana group In front of the temple is lying a lathe-turned bell-shaped pillar of the Chālukya times.

Chaturmukha Brahma

About 20 feet away to the north of the temple can be traced the mud fort wall of the old town of Bandalike A few feet further north is set up a pillar, about 2′ high, on a plain pedestal On each of its four corners at the top is carved the head of a god wearing a ribbed tiara The god represented is perhaps Chaturmukha Brahma

SŌMĒSVARA TEMPLE

History and description

In the north-east corner of the old Chālukyan town site is situated the Sōmēsvara temple It is called the Ānekal Sōmayya temple and was constructed in 1274 A D by a certain Boppa Setti (E C. VII, Sk 236) The structure is homogeneous and consists of three cells arranged on the three sides of a rangamantapa whose doorway is facing east The main cell only has a closed vestibule in front The other two cells exist on the north and south sides of the navaranga hall The outer walls of the temple are raised on a basement consisting of three cornices of which the third from the bottom has been ornamented with dentil mouldings The main cell, its vestibule and the navaranga are all square in plan with indentations here and there The outer walls are plain except for a middle cornice band all round This band bears a frieze of rhomboidal padmas In the north-east and south-east of the temple these padmas bear in their centre dancing and indecent figures The eaves are short and plain In front of the temple the architrave bears a row of single flowers between single Dravidian columns There appear to have been existing originally two elephants in front of the temple These are now mutilated, but they show good workmanship

Sculptured screens

There was perhaps a narrow porch in front of the navaranga formerly as at the Sōmēsvara temple at Belgāmi In the two outside ankanas of this porch are two beautifully sculptured perforated screens Their square perforations are divided by circular small panels bearing relief figures of gods, Yakshas, swans, lions, etc. Between the rows of perforations are broader bands or friezes depicting the episodes of the Rāmāyana on the south and of the Mahābhārata on the north —

SOUTH SCREEN—(road from bottom)

7th Frieze (from top)

1 Rāma and Lakshmana standing
2 Rāvana in durbār
3 Sītā in Aśōkavana.

Perforations interspersed by medallions depicting gods

6th Frieze

1. Rāma and Rāvana fighting
2 Rāma, Sītā and Lakshmana with monkeys

Perforations interspersed by medallions bearing lions

5th Frieze

1 Hanumān and the Rākshasas fighting. Behind Hanumān are several other monkeys To extreme left are Rāma and Lakshmana

Perforations interspersed by medallions bearing geese

4th frieze

1 Hanumān and other monkeys reporting to Rāma.
2 The monkeys bridge the ocean

Perforations interspersed by medallions bearing lions

3rd frieze

1 Rāma and Lakshmana in quest of the māyāmriga
2 Rāma shooting the māyāmriga
3 Deer and bear in the jungle
4 Rāvana as yati before Sītā
5 Rāvana abducting Sītā

Perforations interspersed by medallions bearing geese.

2nd frieze

Battle between Rāma and the Rākshsas led by Khara and Dūśhana.

Perforations interspersed by medallions bearing figures of elephants

1st frieze

1. Rāma's coronation
2 Daśaratha with his three queens
3 Queen Kaikēyī planning to send Rāma into exile

NORTH SCREEN—(from bottom to top)

1st frieze

1 Kauravas and Pāndavas at dice
2 Bhīma shaking the Kauravas off their tree perch

Perforations interspersed by medallions bearing elephants.

2nd frieze

1. Karna and Arjuna fighting
2. Gōgrahana

Perforations interspersed by medallions bearing geese

3rd frieze

1. Arjuna and Bhīshma fighting.
2. Bhīma killing Duśśāsana Draupadī stands to left with her loose tresses.
3. Arjuna and Drōna fighting

Perforations interspersed by medallions bearing lions

4th frieze

Arjuna and Karna fighting

Perforations interspersed by medallions bearing geese

5th frieze

Bhīma fighting Bhagadatta

Perforations interspersed by medallions bearing figures of gods

6th frieze

Bhīma and Duryōdhana fighting

Perforations interspersed by medallions bearing figures of gods

7th frieze

Siva seated in state Below him are Ganēsa, Nandi and Kumāra To the right are a female attendant, Brahma and Sarasvatī To the left are Vishnu and Mahishāsuramardinī

Navaranga

The navaranga doorway is well carved with ornamental vertical bands on the jambs and figures of dvārapālas, Rati and Manmatha on either side The vertical bands are as follows floral, creeper, indented pilaster, scroll and floral with square and round medallions On the lintel is the figure of Gaja-Lakshmī The eaves above the doorway are indented and ornamented with garland and leaf designs and dentil mouldings

The navaranga is a hall of nine ankanas with six turreted niches in the side walls In the central square of the hall there are four lathe-turned bell-shaped pillars whose mouldings bear the rope, padma, leaf and garland ornamentations On some of the leafy designs are carved minute figures of bull, elephant, lion and peacock The wheel moulding has an ornamental band secured at intervals by padma medallions The central ceiling of the navaranga is divided into nine panels in each of which is an ornamental padma

The doorway of the south cell is guarded by Śaiva dvārapālas The north cell doorway has kalasas on either side and the figure of Gaja-Lakshmī on the lintel. Both the cells are empty

Main vestibule and cell

The doorway of the vestibule is a very good piece guarded by lady attendants on the jambs and having prforated screens on either side The Gaja-Lakshmī lintel has peeled off On the upper lintel is carved a highly floriated serpentine arch issuing out of the mouths of makaras Under the arch in the middle is the figure of Tāndavēśvara dancing with figures of attendants and drummers To the right of the group stand Brahma and Ganēśa, while to the left are Vishnu and Vaishnavī

The ceiling of the vestibule is raised on two sets of corner stones with a boldly carved padma in the centre The doorway of the main cell has the figure of Gaja-Lakshmī on the lintel The jambs of the doorway are plain The inner walls of the cell have a cornice in the middle The main linga of the temple, called the Sōmēsvara linga, is about 2½′ high including its pedestal It is flat-headed

TRIMŪRTI TEMPLE

General description

The Trimūrti temple is a triple celled structure of the Chālukyan period (Pl XIII, 2) It stands at a distance of about 100 yards to the north-west of the Sōmēśvara temple It consists of three cells all of which had originally stone towers above them The western tower has now collapsed , but the other two are existing

Outer view

In plan the structure resembles the Chattēśvara temple at Chatchathalli (*see* M A R 1934 pl XX, 2) The cells are square in plan and the walls have been built with several indentations The basement consists of three cornices of which the middle one has the uncarved dentil and other mouldings The outer walls are relieved by square-shaped and cruciform pilasters, and turret-bearing niches and pilasters Some of the turrets have serpentine kīrtimukha arches above them

Each of the towers rises in three tiers of turrets and each turret has several cornices of which the mouldings are mostly uncarved The corners of the tiers have square-shaped turrets, while their sides have the boat-shaped ones The latter bear kīrtimukha arches under which images like Lakshmī-Narasimha, Bhairava, etc , stand or are seated There are projections in front of all the three towers The projection over the western vestibule had originally a Tāndavēśvara group under a simhalalāta

Navaranga

There is no mukhamantapa now in front of the navaranga A mutilated bull sits in the open The navaranga doorway is absent The navaranga hall has in its central ankana well developed specimens of the Chālukyan lathe-turned bell-shaped pillars On the bell appears leafy and other designs in low relief The ceilings of the navaranga are flat and have padma carvings of varied design The central

ceiling which is also flat is divided into nine panels, each panel having a padma The architraves have dentil and rhomboidal floral ornamentations The inner walls of the hall have six turreted niches of which one enshrines a Saptamātrika panel and another a broken Ganapati The doorways of the cells are well worked with indented bell-shaped pilasters on the jambs and perforated screens on the sides On the lintels appears the Gaja-Lakshmī group On the upper lintel of the southern doorway and under a serpentine tōrana stands Siva attended by Ganapāti and Brahma (?) and Vishnu and Mahishāsuramardini On the upper lintel of the western doorway stands a similar group of Siva attended by similar attendant figures The upper lintel of the northern cell has Kēśava attended by Ganapati, two lady attendants and kneeling Garuda on the right and another kneeling figure, two chāmara bearers and Mahishāsuramardinī on the left The makaras from whose fangs issue the serpentine tōranas are all ridden ones

Cells

The western and southern cells enshrine flat-headed lingas, but the northern cell has a good figure of standing Vishnu of whose four hands three are broken and the existing one holds chakra The image is about 5½′ high including the tōrana The ten avatāis are carved on the tōrana On either side of the god stand lady attendants The image stands in samabhanga and is well decked with the usual ornaments

Chikkamagadi

Chikkamāgadi is a village situated at a distance of about four miles to the north of Bandalike Among the ancient monuments at the place two at least deserve mention One is a Jain Basti now called the Basavanna temple and the other is the Kallēsvara temple

JAIN BASTI

General description

The basti is now converted into the Basavanna temple It consists of a garbhagriha, a closed vestibule, and a navaranga with no porch On either side of the flight of steps leading up to the navaranga doorway there are projections on which, perhaps, were formerly existing elephants The garbhagriha and navaranga are square in plan and are indented The basement consists of three cornices of which the third from the bottom has dentil mouldings

Outer view

The outer walls are plain and have, like the outer walls of the Sōmēsvara temple at Bandalike, a middle cornice ornamented with rhomboidal flowers Above the walls there are three cornice mouldings of which the two that are below have uncarved dentil and other mouldings The eaves are sharp and relieved at intervals by kīrtimukhas The tower is a stepped pyramid consisting of seven tiers of cornice mouldings decorated with dentil designs In front of the

tower there is a projection over the vestibule the front face of which has been carved with a pleasing simhalalāta under which is the figure of a standing Jina

Navaranga

The navaranga doorway is plain except for the cruciform pilasters appearing on either side The four central pillars of the hall have each two large cubical mouldings between which appear circular and sixteen-sided mouldings On the faces of the base of each pillar are carved relievo figures of kalaśas The ceilings of the navaranga bear good figures of padmas resembling jewellery work The central ceiling has been divided into nine panels in each of which is carved a padma The beams are ornamented with padmas and dentil designs In the western wall of the hall there are two niches which are both empty

Garbhagriha

The vestibule doorway is plain having screens on either side without perforations The garbhagriha doorway is also plain Inside the garbhagriha is installed in recent times a bull on a pītha

KALLĒŚVARA TEMPLE

The Kallēśvara temple is a dilapidated structure Its outer wall slabs have all disappeared The original doorway of the temple appears to have been on the east side The temple seems to have been a triple-celled structure and similar, in type, to the three-celled Chālukyan structures found in the Davangere Taluk (*see* M A R. 1939)

Navaranga.

The four central pillars of the navaranga have the usual cubical, eight-sided and sixteen-fluted mouldings The roof of the structure is low and the ceiling of the central ankana of the navaranga hall is raised on two sets of corner stones with padma in the centre

Kesava

The western and southern cells have lingas inside them, while the north cell enshrines an image of Kēsava which is about 5½' high including its pedestal This image is well-carved with the ten avatārs of Vishnu appearing on the prabhāvali The ceiling of this cell has the design of a padma in its centre

Siva

All the vestibules are open and have a common navaranga To the left of the main cell is a three-headed and eight-handed image of Śiva holding the following attributes abhaya, trident, skull-headed mace, an arrow, drum, broken, broken, and broken. The god is seated in padmāsana All the three heads wear jatāmakutas. The tōrana is carved of the same stone

The outer walls of the main cell are built of bricks measuring 12″ X 6″ X 2″. The bricks are possibly of the Vijayanagar period

Malavalli

Malavalli is an insignificant village situated at a distance of about 5 miles to the east of Narasāpura near Bandalike. The only interesting monument at the place is an eight-sided pillar bearing the famous Malavalli inscriptions (E C VII, Sk 263, 264).

Pillar inscription

The pillar is of soap-stone and on it are engraved two important inscriptions one of the time of Vinhukadda-Chutukudānanda-Śātakarni and the other of the time of Kadamba Rāja (? Mayūra Śarma). The inscriptions mention the god Mattapattidēva whose temple is no longer in existence. The temple of this god was probably standing a little distance to the west of the pillar.

Kallesvara temple

To the north of the pillar is standing a temple dedicated to Kallēsvara with an old black stone linga in its garbhagriha. The pānipītha of the linga is turned to the north though the cell has its doorway facing south.

Stray images

To the right of the temple there is a potstone image of Bhairava which seems to belong to the Chālukya period.

At a distance of about 20 feet to the south of the pillar there is a linga whose shaft has its four faces carved with figures of heads like the Chaturmukha-Brahmēsvara at Bandalike.

The fort

A mud and rubble bastion, about 25′ high, belonging to a fort wall of the Pāllēgār period is situated at a distance of about 30 yards to the south of the pillar. The bastion is provided with musket holes.

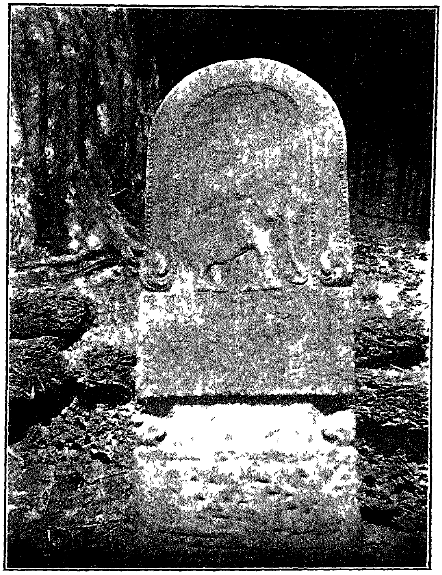
To the north-east of the bastion is a modern temple of Hanumān containing in its main cell a small relievo figure of Āñjanēya in the striking attitude. The image seems to be of the Pāllegār period and the existence of the bastion nearby suggests that it is Kōte-Āñjanēya. The gateway of the fort probably existed beside this temple.

Ancient site

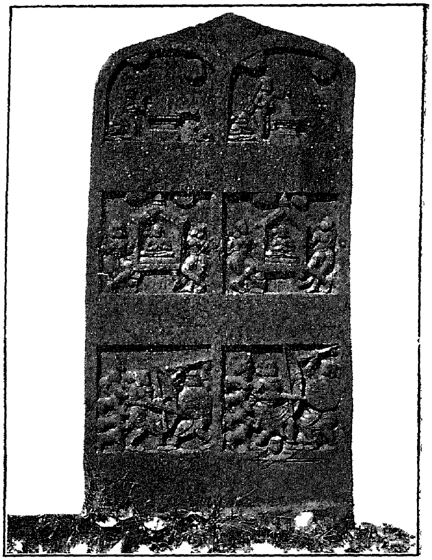
At a distance of about two furlongs to the east of the village and to the north of the tank called the Tāmrakatte there is a field called Hallakalu which is full of varied pottery consisting of red ware, blackware, etc. But polished specimens are not found. It is reported, however, that large-size bricks are found here and there in the fields.

Kubatur

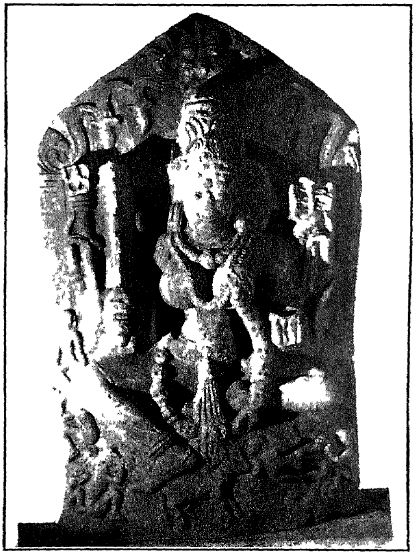
The village of Kubatūr was last visited during 1931 and an account of the Kaitabhēsvara temple at the place was published in the Annual Report of the department for that year. During the year under report a survey of the other temples standing on the ancient site of the village was made and it is found that the ancient town was indeed a very extensive one and contained several temples some of which appear



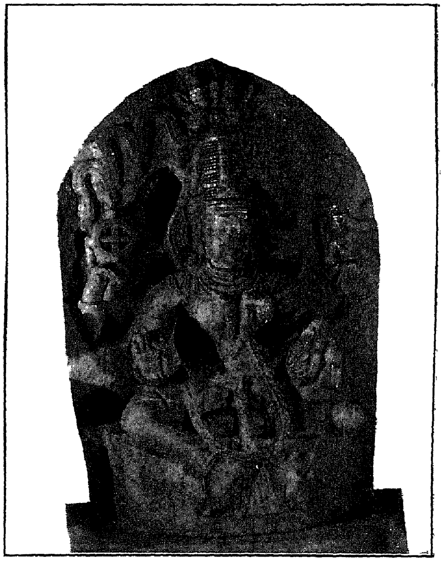
1 VIRAGAL, KUBATUR (p 97)



2 AN INSCRIPTION, RAMESVARA TEMPLE KUBATUR (p 98)



3 BHAIRAVI, BANASANKARI TEMPLE, BHARANGI (p 102)



4 CHAMUNDA, BANASANKARI TEMPLE, BHARANGI (p 102)

to be very important owing to the fact that they seem to have existed from even the Rāshtrakūta times

At a distance of about a hundred yards to the west of the Kaitabhēśvara temple is a modern structure built for the goddess Kālī The site perhaps marks the spot of an older temple that existed In front of the temple is lying the head of an image which appears to have been brought from elsewhere and kept here It wears moustaches and a small kirīta The villagers point it out as the head of Dushtabuddhi

Kali shrine

About 50 yards to the west of the Kāli temple there is a mantapa borne on four stone pillars of the Ganga or Rāshtrakūta type Each of the pillars rises on a square base and has a shaft consisting of a small eight-sided moulding at first and then a cylindrical moulding overlaid by two cylindrical bands of which the lower is larger than the upper Above the cylindrical moulding there is a drum. A few feet to the north of the pillar stands a vīragal

Old mantapa

Proceeding westwards we pass through a hamlet to the west of which there is a large tank which seems to be very old as can be seen from the old pillars of the sluice On the western bund of the tank is a dilapidated mantapa inside which is an image of a four-handed Durgā holding sword, trident, drum and bowl The image is rudely executed The two pillars in front of the image are of the flattened bell-shape type with relievo carvings of horse-shoe-shaped arches, triangular designs and hooded corners and bearing ribbed brackets in the Chōla style In front of the temple there are several vīragals and inscriptions of the Chālukya period

Durga shrine

At some distance to the north of the tank is a modern structure enshrining a 17th century image of Ganēśa In the north-east corner of the temple is set up a vīragal inscription, possibly of the Rāshtrakūta period, with the representation of the figure of an elephant at the top (Pl XV, 1) A similar inscription stone is set up on the platform of a peepul tree a little distance further north Beside the latter inscription there are several vīragals among which there is one on which is carved a well-represented vimāna surmounting horse shoe-shaped arches

Old inscriptions

Under a neem tree standing at some distance further north there is an inscription of the Chālukya period By the side of the inscription there is an image representing Pārvatī-Paramēśvara Behind Paramēśvara a bull is standing The god is two-handed In his right hand is held a lasso and in his left a severed head The image is about a foot high

A little distance to the north is a temple dedicated to the god called Mailâra In front of the temple, that is, to its south-east there is set up another inscription of the Rāshtrakūta times and on it are carved relievo figures of an elephant on the obverse and a kalasa on the reverse.

Parsvanatha basti

Immediately to the north of the village there is an old basti dedicated to Pârśvanātha. The basti was constructed in 1077 A D but in later times its outer walls were built of laterite blocks The structure has now become dilapidated and in its present state consists of a garbhagriha with a front long mantapa and an ardhamantapa The basti seems to have had a large mukhamantapa in front The four pillars in the long mantapa are of the lathe-turned bell-shape type of the Chālukya period. The ceiling of the mantapa has been raised on two sets of corner stones with a well-carved padma in the centre The two pillars of the ankana in front of the garbhagriha form a good pair and consist each of a cubical base and an eight-sided shaft whose corners have pairs of symmetrical leafy or hooded reliefs on either side of an indented drum design Above the eight-sided moulding rises another cubical moulding surmounted by an indented vase moulding and an indented wheel-shaped moulding. In front of the garbhagriha are found the following images —(1) a seated Nāginī (left), (2) a standing soap-stone Pārsvanātha under a seven-hooded serpent and mukkode and (3) a standing Chandranātha under mukkode The main image of seated Pārsvanātha in the cell is of very good workmanship The image sits in dhyānāsana under a mukkode and a seven-hooded serpent On the two sides of the image there are the images of the attendant chauri-bearers wearing kirīta and other ornaments The tōrana behind the main image has a scroll ornamentation The image sits on a lion pedestal which is cruciform in plan and indented bearing the relievo figures of lions seated on their haunches The doorway of the garbhagriha has its jambs carved with the following vertical bands rosettes, creeper, pilasters, rope design with square medallions, and floral On the lintel of the doorway is depicted the figure of Pārśvanātha seated like the main image

Ramesvara temple

At a distance of about 50 yards to the north of the basti is situated the Rāmēśvara temple which from the outside looks more like a modern house Really, however, it appears to be one of the oldest monuments in the village and almost intact inside The outer walls have all been rebuilt, in recent times, in mud and the temple is provided with an ordinary tiled-roofing In inscription No Sorab 269 of 1065 A D the temple is mentioned as having been restored (Pl XV, 2) Thus the original structure may be assigned to C 900 A D and may be taken as a typical Rāshtrakūta monument judging from the pillars and the central ceiling in the navaranga The navaranga doorway is of hard trapstone like the other architectural members of the temple. On the jambs of the doorway appear the following vertical bands rosettes, scroll and a rope designed pilaster issuing out of a kalaśa-like creeper and ornamented with transverse beaded ornamentation, scroll work and square medallions on the shaft On the lintel of the doorway appears a Gaja-Lakshmī group. The goddess is seated below a horse-shoe-shaped arch which is hidden from view On either side of the doorway was a railing ornamented with lion faces The southern railing only is existing

The temple consists of a garbhagriha with an inner pradakshinā and of a front rangamantapa. The four central pillars of the mantapa are modelled like those of the Nandimantapa standing in front of the temple. Each of them rises on a cubical base and has a cylindrical shaft overlaid by cylindrical bands as in the mantapa to the west of the Kālī shrine behind the Kaitabhēsvara temple. Above the cylindrical moulding rises the bell-shaped moulding. It appears that from such bell-shaped moulding the later Chālukyan form developed. Above the bell-shaped moulding appears the wheel-shaped moulding surmounted by the ribbed brackets. The central ceiling of the navaranga is exquisitely worked like the ceiling at the Kallēśvara temple in Aralaguppe. It is divided into nine panels each of which is boldly carved with figure sculpture. The figure of Tāndavēśvara is carved in the central panel and those of the Ashtadikpālakas are carved in the outer panels. Among the figures of the Ashtadikpālakas those of Agni and Kubēra are wrongly transposed. The central panel is marked off from the rest by bands ornamented with scroll work and padma medallions, the convolutions of the scroll being carved with figures of Yakshas some of whom are dancing, some playing on musical instruments and others flying with garlands. In the central panel Śiva dances on the demon Andhakāsura in a vigorous pose. He wears a long flowing rundamālā and jatāmakuta among other usual ornaments. To the left of Andhakāsura is seated Nandi above whom is the figure of Pārvatī. To the right of the prostrate Andhakāsura there are two drummers of whom one beats on a double drum and another on a single drum. Above the drummers is a cymbalist behind whom is the representation of a lotus. Above the cymbalist is a two-handed figure seated with folded arms. Further above is Ganapati and at the left corner is Kumāra with a two-handed seated figure of a goddess below. Śiva is eight-handed holding the following attributes: svargahasta, chitte-tāla, cobra and rosary, trident, drum, cobra, chitte-tāla, and stretching gracefully towards the right hip. The figure of Śiva is slim and boldly outlined with vigorous expressive face and limbs. The outer panels are carved with figures of the Dikpālakas in the following order proceeding from the east clockwise: Indra on elephant, Kubēra on horse (mistake of the artist—there ought to have been Agni), Yama on buffalo, Niruti on man, Varuna on makara, Vāyu on deer, Agni on ram (mistake for Kubēra), and Îśāna on bull. Each one of these figures is boldly carved with graceful figures of attendant musicians and Yakshas several of whom are in the pose of flying among the clouds. The musicians consist of drummers, cymbalists and gong-players. Even the vehicles of the Dikpālakas show life and movement.

The ceilings to the east and west of the central ceiling have good figures of padmas. In the navaranga are placed a large Saptamātrika panel and a very good figure of Mahishāsuramardinī (Pl. XIII, 4). In the latter group the demon is shown as issuing from the body of a buffalo and as being speared by the eight-handed goddess to whose right is her vehicle, the lion. The image is very forceful, though carved of hard trap stone.

The doorway of the garbhagriha is also well carved like the navaranga doorway. Inside the garbhagriha the Rāmēśvara linga is set up on a pānibatlu and is about 2½' high In front of the garbhagriha doorway is a chandra-sila which resembles the one at Gauja

In front of the temple there is a Nandimantapa whose walls have, in recent days, been built of mud The roof is tiled But the pillars of the mantapa are ornamented like those of the navaranga They have cubical bases and cylindrical shafts containing the following mouldings in order from below eight-sided, eight-sided and short, a cylindrical bell-band, and a wheel band The shaft is surmounted by a wheel moulding above which the brackets are simple The stone used for the carving of these pillars is hard trap stone The bull in the mantapa is very well carved with ornaments, jingles and bells Its two horns are broken The snout is projecting a little upwards Viewed from one side it looks very natural

To the south-east of the temple are placed several nāga stones of which one represents a figure standing under a five-hooded nāga

Chintamani Narasimha temple

At a distance of about 200 yards to the west of the village is situated the Chintāmani Narasimha temple It seems that such temples of Chintāmani Narasimha are peculiar to the Shimoga District There is a Chintāmani Narasimha temple at Kūdli and another at Kuppagadde The area between the village of Kubatūr and the Chintāmani Narasimha temple is full of mounds of old houses It is probable that the old town site extended to this part also Ruins of ancient mud fort walls can be traced in several places

The image of Narasimha in the garbhagriha of the temple is a two-handed figure sitting with the right knee folded up and the left disposed in padmāsana The image wears the face of a natural lion as the one at Kūdli

A few yards to the south-west of the Narasimha temple is standing a four-handed image of Vishnu holding gadā, śankha, chakra and padma It is called Satyanārāyana by the people It is a relievo figure belonging, perhaps, to the Vijayanagar period

Bharangi

The village of Bhārangi is an insignificant place situated at a distance of about 8 miles to the east of Ānavatti But it contains several old temples and a basti of the Chalukya period

Jaina Basti

The basti consists of a garbhagriha, a closed vestibule, a navaranga and a porch. It appears to date from about the Chālukya period The outer walls are plain and rise on a basement consisting of four plain and flat cornices The parapet on the east has the figure of a Jina standing under a mukkode The navaranga doorway is designed like the usual Chālukyan doorways The four central pillars of the navaranga have

cubical, eight-sided and sixteen-fluted mouldings The central ceiling is raised on two sets of corner stones On either side of the vestibule doorway there are perforated screens The present image in the garbhagriha is of marble and evidently of the modern days It appears very much like the Buddha images without ushnīsha. The old image of Pārsvanātha is missing Some of the broken parts of this image are lying in the compound of the temple

Kallesvara Temple

Near the tank of the village is situated the Kallēśvara temple Like the temples in the Dāvangere taluk this structure consists of three cells arranged on the three sides of a common navaranga The linga is in the main cell, Sūrya in the east cell and Vishnu in the west cell The roof of the temple is low The main cell has a closed vestibule in front The pillars of the navaranga are short, bell-shaped and lathe-turned Inside the navaranga there are the following images (1) Vishnu holding padma, chakra, sankha and gadā with the ten avatārs on the prabhāvali, (2) Sūrya, (3) a Saptamātrika panel, (4) three bhakta figures seated in a row with folded hands, (5) Mahishāsuramardinī, and (6) Kumāra The ceiling of the navaranga is raised on two sets of corner stones with a padma in the centre The doorway of the vestibule has scroll ornamentation on the jambs and is guarded by male dvārapāla figures on either side attended by female chauri-bearers There are also perforated screens on either side of the doorway The lintel has a Gaja-Lakshmī group under a serpentine tōrana issuing from the fangs of makaras To the right of Lakshmī stands Brahma and to her left Vishnu holding abhaya with padma, chakra, śankha and gadā In the vestibule is a couchant Nandi much damaged The garbhagriha doorway is plain with Gaja-Lakshmī on the lintel. Inside the garbhagriha the main linga is human-faced with phālāksha brows, eyes and moustaches (Pl XIV, 2)

Narayana Temple

Near the waste-weir of the tank of the village stand three dilapidated structures of the Chālukya period Of these one is dedicated to Nārāyana and contains at present only one cell The image is Janārdana in form with the ten avatārs carved on the tōrana The workmanship of the image is rude and it is very probable that the image hails from about the 14th century At the entrance to the temple are lying two mutilated Chālukya images. One of them which is headless is possibly Brahma judging from the kamandalu that appears in the left lower hand of the image The other image is that of Sūrya

Mallikarjuna temple

The Mallikārjuna temple standing at a little distance from the Nārāyana temple is also much ruined In its navaranga the four central pillars are short with cubical, eight-sided and sixteen-fluted mouldings The linga in the main cell is missing The temple was built in 1178 A D according to the inscriptions.

Banasankari temple

The third temple in the group is the Banaśankarī temple. It is also of the Chālukyan period and is mostly dilapidated. In its navaranga or front mantapa the two front pillars have the usual cubical, eight-sided and sixteen-fluted mouldings The other two pillars, however, have cylindrical shafts rising on cubical bases The ceiling is raised on two sets of corner stones with a padma in the centre. The garbhagriha is divided into compartments by two pillars whose shafts have hooded mouldings at the corners and are rectangular in section with three indentations at the corners and with hour-glass-shaped mouldings on the faces In the middle of the shafts and at the top appear three cornice bands The bases of the pillars are cubical.

Images.

In the garbhagriha of the temple are enshrined the following images commencing from the left —

1 A two-handed lady attendant—Hands broken Appears to hold padma in the right hand. It may be Pārvatī

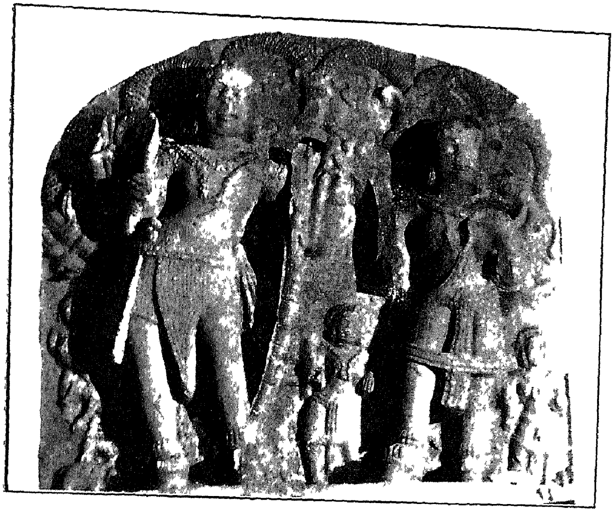
2 Four-handed Siva standing with Pārvatī under a serpentine tōrana (Pl XVI, 1) He holds lasso, a trident, an arrow and a bow On either side of Pārvatī there are lady attendants To the right of Śiva there are a boar and two dogs with the figure of Arjuna doing penance The loin cloth of Śiva is hanging The god wears rudrāksha and his hair is disposed in curls. There is no kirīta on his head

3 Two-handed Śiva, (Pl XVI, 2) with lasso in the right hand and arrow and bow in the left The figure wears kirīta

4 Two-handed goddess seated holding phala (?) in the right hand and kalaśa in the left hand The image possibly represents Annapūrnā (Śākambharī) The contour of the limbs, the muscles, the folds on the belly and other features are all very well shown In workmanship this image happens to be the best of the lot

5 Four handed Bhairavī (Pl XV, 3) seated with a dog on the pedestal, and with goblins and naked female figures dancing in the right field The dog licks the blood from a severed human head The goddess wears rundamālā and has phālāksha and canine teeth On her head is a jatāmakuta Her grin is terrible, though the other facial features are beautiful In her four hands are held sword, trident, drum and bowl

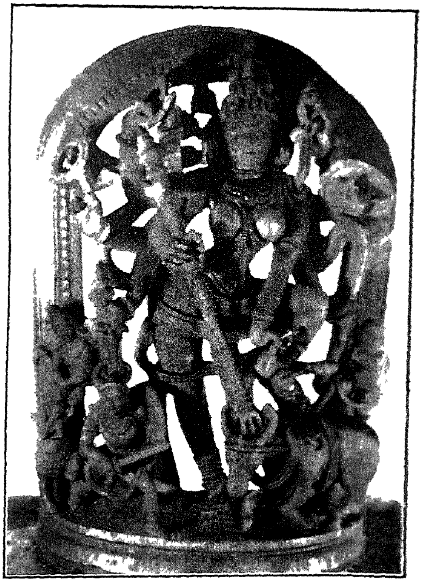
6. Four-handed Chāmundā (Pl XV, 4) holding rosary with abhaya, chakra, śankha and phala On her left lap is the figure of Skanda represented as a baby On the pedestal is depicted the figure of Garuda



1 SIVA AND PARVATI, BANASANKARI TEMPLE, BHARANGI (p 102)

2 SIVA, BANASANKARI TEMPLE, BHARANGI (p 102)

3 DVARAPALA, VIRABHADRA TEMPLE, UDRI (p 104)



4 MAHISHASURAMARDINI [illegible] (p 107)

Kuppagadde

A note on the temples at Kuppagadde is published in M.A R 1931. In the Vēnugōpāla temple which is a modern tile roofed structure the image of Vēnugōpāla in the main cell is an exquisitely carved piece with minute delicacy of details (Pl XVII, 1). Including the pedestal and the tōrana, the image is about 5′ high. On the pedestal is carved a frieze of cows which are all full of life and movement and in the attitude of listening to the heavenly music of Lord Krishna The god stands under a latā-tōrana the carving of which is indeed of a very high order Among the creepers of the tōrana are carved the figures of monkeys, birds, etc On either side of the god are carved the figures of sages in dhyānāsana On the tōrana are further carved the ten avatārs of Vishnu The god himself is about 3′ high and two handed He stands with his right leg crossed against the left and in the attitude of playing on the flute the right end of which is ornamented with gracefully hanging bunches Among the innumerable ornaments worn by the god are large padma earrings, necklaces, garlands, anklets, etc Each of these ornaments is minutely carved with good taste The image is better carved than that at Bellūr in the Nāgamangala taluk

Venugopala image

To the west of the Vēnugōpāla temple stands an Īsvara temple In the inscriptions the god is called Ālēsvara. The temple was built in 1033 A D The navaranga and the mukha-mantapa have both disappeared The main cell which is standing at present is square in plan and is built of laterite blocks In front of the temple there is a narrow verandah with two niches on either side of the doorway. The right niche has a good figure of Ganēśa and the left one has a figure of Mahishāsuramardinī The other images belonging to the Śivapañchāyatana group have disappeared It is said that the image of Sūrya belonging to the temple was taken away to Shimoga about 20 years ago

Alesvara temple.

The jambs of the garbhagriha doorway are plain But the pilasters on either side are worked in a pleasing manner with the relievo figures of dvārapālas on their square bases Their shafts are eight-sided and sixteen-fluted The sides and flutes are ornamented with petal and rosette designs At the neck of the pillar is a square panel carved with the figure of a kalasa Above the kalaśa appear the fluted vase and wheel mouldings

On the lintel of the doorway a Gaja-Lakshmī group is carved Inside the garbhagriha the linga is broken It was about $3\frac{1}{2}'$ high when it was intact

To the north of the Ālēsvara temple stands the Chintāmani Narasimha temple. The structure is modern and tile-roofed The doorway of the main cell is Chālukyan in style and ornamented with pilasters bearing the kalaśa and leafy designs as at the Ālēśvara temple The image of Narasimha is about a foot

Chintamani Narasimha temple.

in height excluding the pedestal The face is rudely carved though it looks like a natural lion The god is two-handed like the images at Kūdli and Kubatūr Behind the god is a sculpture representing Anantapadmanābha which seems to have been brought from elsewhere This image, though mutilated, shows good workmanship In a niche in the north wall of the front mantapa of the temple is placed an image of Bhairava with the figure of a scorpion on its pedestal The tōrana has a serpentine arch and a simhalalāta. The image is four-handed with sword, trident, drum and bowl Along with the bowl is held also the severed head of a victim To the right of the god are depicted goblins To the left are a dog and more goblins The dog is shown as licking the blood oozing out of the severed head The image is a good specimen of the Chālukya or Hoysala times

Udri.

Udri is a village situated about 7 miles to the north-east of Sorab A note on the principal temples of the place has appeared in the Annual Report of the department for the year 1930

To the north and west of the village can be traced the old fort walls of the Pālegār period By the side of the fort wall to the north of the village is a mono-celled structure containing a stone image of Banaśankarī which is a four-handed image wearing a jatāmakuta The goddess holds in her hands sword, trident, damaru and bowl In the bowl is the head of a goat On the pedestal of the image is the figure of a prostrate person to whose right is a goblin and to the left a dog licking blood. The goddess has canine teeth and phālāksha and wears rudrāksha garland On the tōrana are carved the figures of goblins and scrolls The image appears to belong to pre-Hoysala times An inscription in Kannada characters of c 1000 A D was discovered on the pedestal of the image.

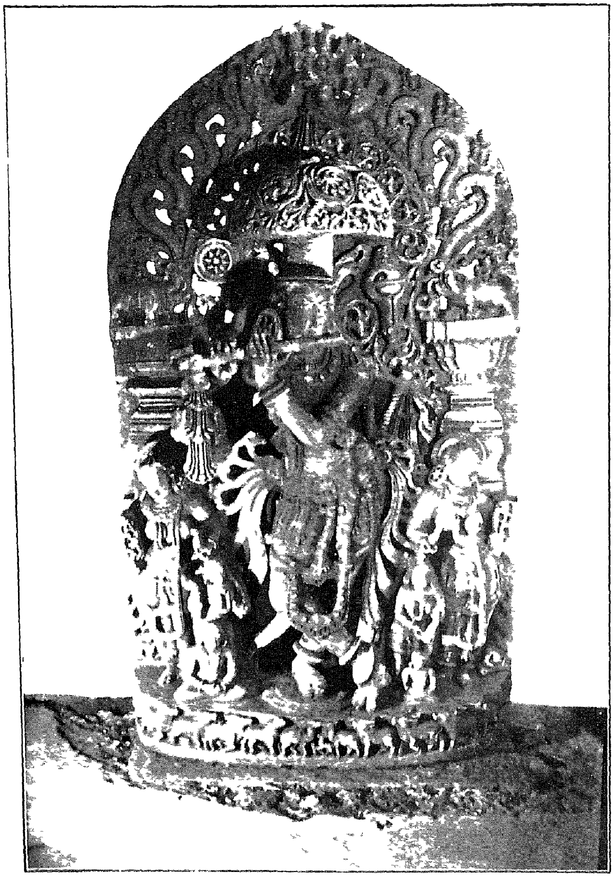
Banasankari

To the east of the village is situated the Vīrabhadra temple which is a structure of recent times enshrining an image of the Pāllegār period At the entrance to the temple are set up two life-size images of Śaiva drārapālas (Pl XVI, 3) which are both well executed with stout bodies and limbs and exaggerated curls of hair behind their heads The images wear jatāmakutas, the usual ornaments, rundamālās and yajñōpavīta In their workmanship the images might be assigned to about 1000 A D They appear to be drārapāla figures of an old Śiva temple, presumably the one that is standing in a dilapidated state a few yards to the north-west of the Vīrabhadra temple

Colossal dvarapalas

The latter temple now consists of the main cell only, the other compartments having disappeared completely Among the innumerable pillars and other architectural members lying about the area there are several which indicate a high standard of

Old Siva temple



1. VENUGOPALA, VENUGOPALA TEMPLE, KUPPAGADDE (p 105)

2 LAKSHMINARAYANA, LAKSHMINARAYANA TEMPLE, UDRI (p 106)

Mysore Archaeological Survey.]

art Many of the pillars are of the lathe-turned and bell-shaped type ornamented with scroll and beaded hangings on the bell There are also flattened and indented pilasters and pillars with rhomboidal floral ornamentation and leaf designs among the ruins The doorway of the garbhagriha has, besides the rhomboidal vertical band of flowers, a pilaster on each side rising on a low square base and having an indented flattened square shaft ornamented in eight compartments with leafy designs against a background of six flutes appearing on the pilaster The lintel of the doorway is carved with a Gaja-Lakshmī group The pedestal of the linga inside the garbhagriha is absent When intact the temple must have been an elegant structure Its outer walls have all collapsed, including many of the slabs belonging to the tower But there appear here and there portions of square pilasters, cornices with uncarved dentil and other mouldings and kīrtimukha designs The tower seems to have risen in two tiers of boat-shaped and square-shaped turrets

Jain basti

To the west of the village is situated the ancient Jain basti This structure consists of a garbhagriha, a closed vestibule and a navaranga In plan the structure is square with indentations and flattened sides The basement consists of two cornices of which the upper one is eaves-shaped The outer walls are plain except for a middle cornice band carved with a frieze of rhomboidal and four-petalled flowers interspersed, here and there, by more ornate ones having many petals or by flowers bearing obscene or other figures in their middle The eaves are a little straight-sided with upward dentil mouldings at the indentations The parapet consists of two cornices of which the lower has dentil and cross-shaped mouldings The tower is in the form of a stepped pyramid consisting of nine steps of cornices each of which has the dentil and uncarved cross-shaped mouldings At the top the tower has a stone kalasa In front of the tower there is a projection over the vestibule whose front face has a well-carved simhalalāta with graceful creepers Under the arch is the figure of a Jina seated under an umbrella and attended by chāmara-bearers

The navaranga doorway and lintel are later additions. On either side of the doorway there are perforated screens The jambs have a vertical band of rhomboidal and four-petalled flowers The pilasters are cruciform and indented bearing leaf designs and bell mouldings The four central pillars of the hall are bell-shaped and lathe-turned The architraves have dentil mouldings superimposed by a row of rhomboidal and four-petalled flowers The central ceiling of the navaranga is finely worked and consists of a large padma with five rows of sharp petals A low but graceful pendant hangs in the middle The other ceilings are flat

On either side of the vestibule doorway there are turreted niches In the south niche is an image of Shanmukha which has been brought from elsewhere In front of Shanmukha are a linga and a Basava Against the north wall of the navaranga is a beautiful Yakshī seated under a creeper The vestibule doorway has

perforated screens on either side and well-worked jambs consisting of the usual ornamental vertical bands of flowers and creepers On the lintel is the figure of a seated Jina attended by chāmara-bearers Above the lintel is an eaves-shaped cornice On the upper lintel stand five Jina figures under a serpentine tōrana The garbhagriha doorway is also well worked like the vestibule doorway, but its lintel is uncarved Inside the garbhagriha there is set up a Ganēśa image which does not belong to this temple

Siva temple

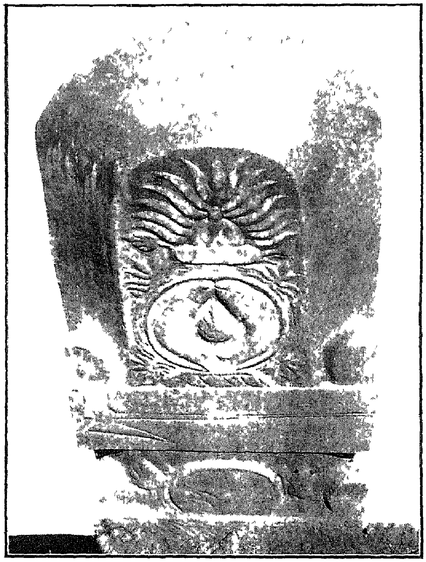
About a hundred yards to the east of the basti stands a towerless Śiva temple of the Chālukya period In design and workmanship it looks like a Hoysala square-shaped structure with indentations There is no middle cornice on the outer walls as on the Chālukya structures The front mantapa has collapsed Only the garbhagriha and the vestibule are existing now The outer walls are raised on a basement consisting of six cornices of which the fourth and fifth from the bottom have the cross-shaped and dentil mouldings which have been left uncarved The outer walls are relieved at the indentations by pilasters which are right-angled, thin and plain On the south, west and north outer walls, there are turret-bearing niches, the turrets being designed like the fully developed Dravidian gōpurams The eaves and the tower are absent The vestibule doorway is plain with perforated screens at the sides The lower lintel has the figure of a Gaja-Lakshmī in the middle and a seated two-handed Yaksha at either end The upper lintel has a row of figures standing under a serpentine arch issuing from the fangs of makaras These figures are Brahma, Śiva, and Vishnu The doorway of the garbhagriha is well carved with the usual vertical bands on the jambs and with the figure of Gaja-Lakshmī on the lintel The linga inside the cell is about 2½′ high including the pedestal At the entrance to the temple are the images of a Mahishāsuramardinī and a two-handed goddess standing in tribhanga

Lakshmi-Narayana temple

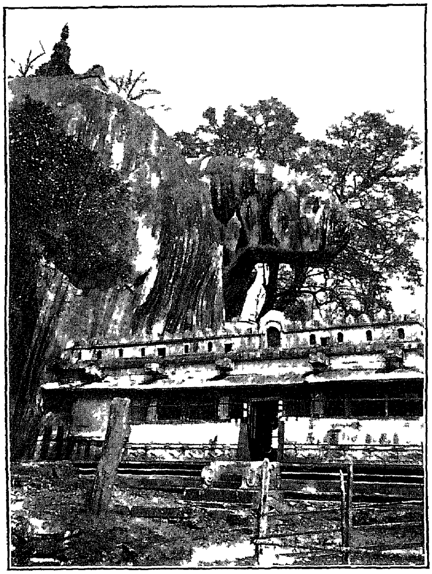
At a distance of about a hundred yards to the south-east of the Īsvara temple stands the Lakshmīnārāyana temple enshrining a good image of Lakshmīnārāyana (Pl XVII, 2) The front mantapa has disappeared and the structure now consists of the garbha-griha and vestibule only. The basement of the temple consists of four cornices and the outer walls have a middle cornice band bearing the rhomboidal and four-petalled flowers The pilasters on either side of the garbhagriha are bell-shaped and indented and decorated with leaf and petal designs The image of Lakshmīnārāyana in the main cell is about 3½′ high and is seated on a padma pedestal The group shows exquisite workmanship and minute details of carving. On the tōrana appear the ten avatārs of Vishnu in the convolutions of a scroll band. Below the scroll is a serpentine arch and in the middle of the tōrana is a simhalalāta. The god sits with his face turned towards his consort who sits on his lap and is

1 INSCRIPTION STONE, MAVALI (p 107)

2 A PILLAR, MAVALI (p 107)



3 INSCRIPTION STONE, MAVALI (p 107)



4 RENUKA TEMPLE, CHANDRAGUTTI HILL (p 107)

turned towards him The god is four-handed holding sankha, padma, gadā and chakra. The goddess has scanty ornamentation but well-carved limbs, high breasts and thin waist Her hair is tied up into a graceful broad knot behind her head. To the right of the god is the figure of a kneeling Garuda

Mavali

Inscriptions

In the village of Māvali which is situated at a distance of about six miles to the east of Sorab there are several inscriptions of the Rāshtrakūta period Of these, those illustrated in Pl XVIII, 1 and 3 are important The one illustrated in Pl XVIII, 1 is particularly interesting, because it is of C 797 A D and contains boat-shaped and square-shaped turrets which look very much like those met with at Māmallapuram A pillar in front of this inscription (Pl XVIII, 2) resembles the navaranga pillars at the Rāmēśvara Temple in Kubatur

Chandragutti

Full notes on the monuments at Chandragutti are published in the Annual Report of this department for 1931, pp. 55 ff Some of the monuments, sculptures and views are illustrated in this Report—please *see* Pl XVI, 4, Pl XVIII, 4, and Pl XIX

PART IV—NUMISMATICS.

COINS OF THE EASTERN CHĀLUKYAS (615–1070 A.D) (Pl XX, 2).

Kubjavishnuvardhana (615–633 A D)

TYPE—Lion and Sceptre

1 *Ae* ·65 Brass ?*

Obverse —In triple border of two lines with intervening dotted line, large maned lion to right with open mouth, and left forepaw and tail uplifted, in front of it, floral creepers Above, legend in early Chālukya characters

Vi sha ma si dha

Reverse —A hooked rod, perhaps, a sceptre

Hultzch describes similar coins found by Thurston near Yelamanchili in the Vizagapatam District But his statement that they are punch-marked, may not be correct These coins appear to be a development of the Lion and Conch type described elsewhere under the Pallavas

The *i* of the first letter shows a form which contrasts with the *i* of the fourth letter A period of change is indicated also by the form of *ma* The second letter is *cha* instead of *sha* and indicates Tamil influence The last letter is clearly *dha* and not *dhi* which is the way in which it is found in the inscriptions

Bhuvanaikamalla (?)

2 Similar to 1, but the legend is *Ba va ne*

It is doubtful if Kubjavishnuvardhana had also the title *Bhuvanēkamalla* The correct Sanskrit form of the word ought to be *Bhuvanaikamalla* But very often the incorrect spelling with *e* instead of *ai* is found The first letter on the coin is actually *Ba* and not *Bu*.

Śaktivarman (1000–1012 A D).

TYPE—Boar and Punch marks—(Varaha)

3 *Ai* 1·4, wt 66·5, large and thin

Obverse —Seven punch marks in the centre is a boar to right with a lamp-stand on each side, on top a goad and an umbrella supported by

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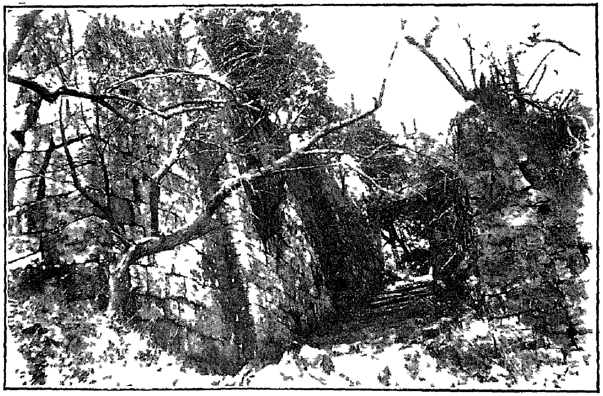
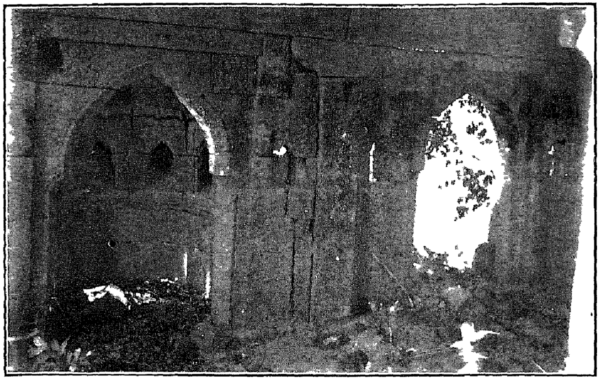
* Ind Ant 1896, p 322, and S I M C p 312 and No 1 on pl XXX

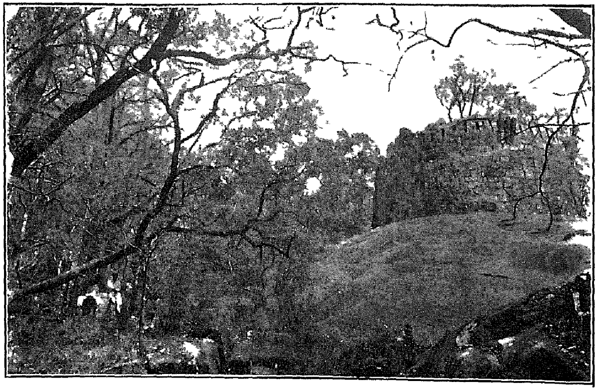
1 CHANDRAGUTTI HILL (p 107)



2 FORT WALL, CHANDRAGUTTI HILL (p 107)



3 MIHRAB, CHANDRAGUTTI HILL (p 107)



4 FORT WALL, CHANDRAGUTTI HILL (p 107)

two *chāmaras* or flywhisks and below neck the Telugu-Kannada letter *Ra*. Around near edge, seven punch marks with one Telugu-Kannada letter in each punch

Śrī Chā lu kya cha(n) dra Sa 1

The overhead line of *Sa* is peculiarly placed.

4. *Ar* 1 2, wt 66 2 From Cheduba

Similar to above with *Ra* (or 4) below boar and below *Sa* also *Sa*, *4*

Śaktivarman, the East Chālukya king, had the title Chālukya-chandra.* The old method of punch-marking and stamping in repousse is noteworthy. Why the latter was done has to be explained.

Some of the great East Chālukya coins come from the Burman coast indicating that they had an overseas province there perhaps north of the province owned by the Chōlas in Arakan They have been found also in the Kistna District near Muslipatam. There can be little doubt that they were issued in India.†

Rāja Rāja (1022–1063 A D)

TYPE A —**Boar and Punch marks.**

5 *Ar* 1·4, wt 66 5, large and thin

Obverse —Seven punch marks, in the centre is a boar to right, with a lamp-stand on each side, a goad and an umbrella supported by two flywhisks or *chāmaras* on top and below neck the Telugu-Kannada letter *Ra* Around, near edge, six punch marks with one Telugu-Kannada letter in each punch

Śrī Rā ja rā ja Sa(m vat) 3 (figure 3, perhaps regnal year)

Round each punch is a bordering circle of dots far apart from each other

Reverse —The obverse marks indented on the thin plate

The provenance of this coin is uncertain The date would perhaps be 1025 A D

Hultzch and Fleet describe other specimens with regnal years 3, 4, 34, 35 and 37

6 *Ar* 1 3, wt 66 8

Obverse —Similar to 4, but with the letter *vi* below boar and figure *Sa 35.*

Reverse —Similar to 5

Rapson (Indian Coins) reads the figure as *35* ‡ This specimen was found at Cheduba Island near the Burma coast

7 *Ar* 1 35, wt 66 6. From Cheduba

Similar to 4 and 5, but letter *vi* and figure *Sa 4*

R I C p 37

† Hultzch I A 1896, 321

‡ *See* also *ibid*

Rājēndra or Kulōttunga Chōla (as East Chālukya)

TYPE—**Tiger and Punch marks**

8 *AV* wt $61\frac{1}{2}$ grains From I A 1896, p 321

Obverse —Similar to 3, but instead of boar, tiger standing to right with sun and moon above, below head Telugu numeral *6* Near margin legend reading —

Srī Chō la nā rā ya na

Madras collection.

9 *AV* wt $61\frac{1}{2}$ grains

Similar to 7, but tiger to left

Assigned to Kulōttunga Chōla (by Hultzch) as he had the title 'Rāja Nārāyana' Kulōttunga appears to have retained punch-marking at Vengi though die-striking was common in the Chōla country The reduction of the weight from the East Chālukya standard is also noteworthy The weight is a little less than that of the coins of Rāja Rāja Chōlā

East Chālukya—Uncertain

10 *AV* 3, wt 67

Similar to 7 Figure on reverse

11 Similar to 10, wt 77

12 *AV* 25, wt 62

Obverse —Similar to 10, but ruder, and goad more like a spear.

Reverse —Similar to 10

Types A and B are varahas and type C is fanam of 1/10 the value. Die-striking was well known as seen from the smaller coins Perhaps the smaller dies were used as punches on the varahas But punching is very well done as the punches are correctly placed How the incuse on the reverse was caused has to be explained

13 *AV* Round wt 11 grs

Obverse —Lion and pillar with Sun and Moon

Reverse —Figure of lion to right, only the front portion is clear Front paw raised up. The denomination of this specimen may probably be about quarter fanam It is highly interesting to note the existence of such minute gold coins during the Chālukya period

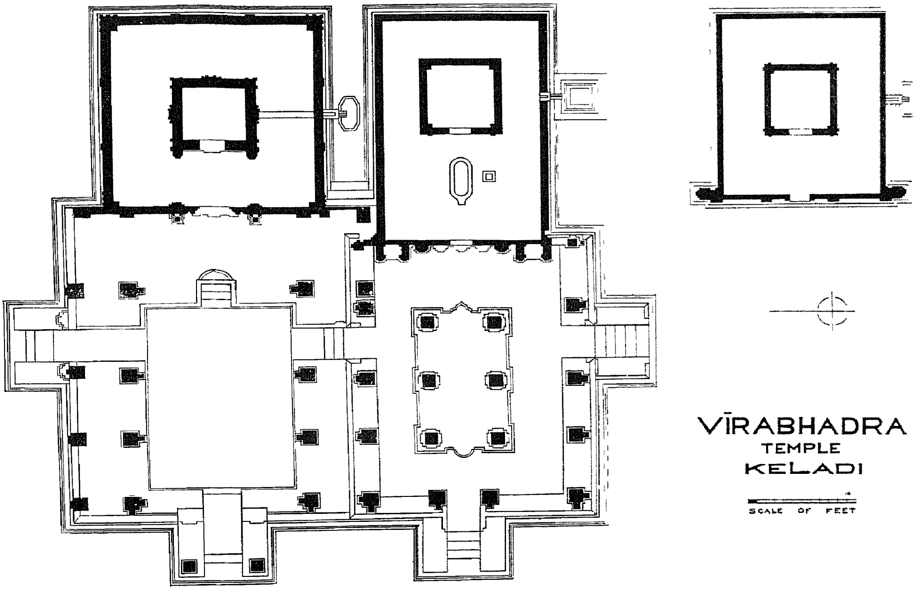
OLD COINS IN THE MYSORE PALACE TREASURY

COINS OF THE EAST INDIA COMPANY

1 *Double Fanam* (5 specimens)

Obverse —'Double Fanam' in English in outer circle and Persian legend in inner circle.

Reverse —In outer band Tamil legend 'Irandu Panam' and in inner circle, with a star above, legend in Telugu 'Rendu rūkalu'



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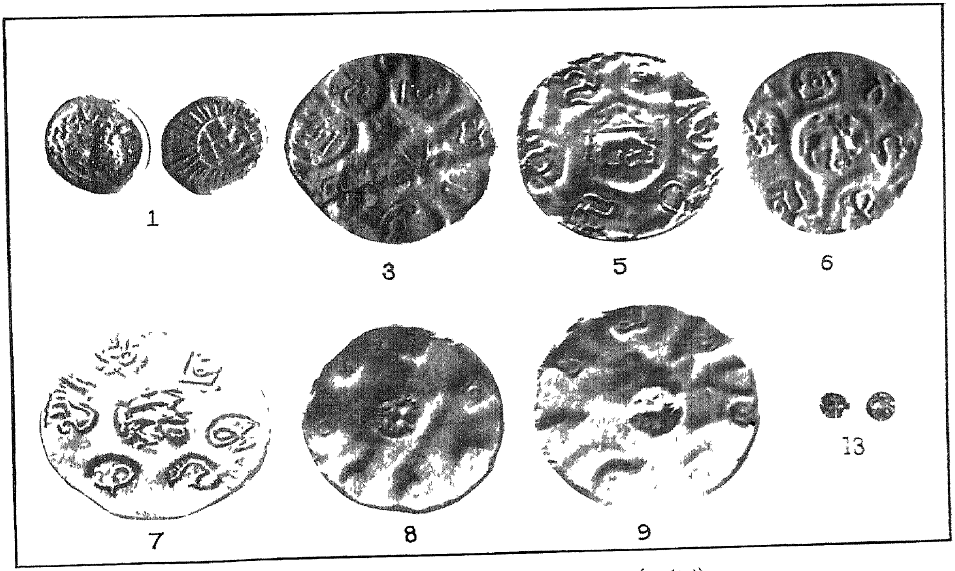

2 COINS OF THE EASTERN CHALUKYAS (p 108)

2 *Silver Half Varaha* (Svāmi Pagōda)

The edge has rope milling

Obverse —In central circle a five-pointed star above and thirty stars around, in the field a nine-storeyed gōpura or tower with three kalaśas Around outer circle English legend 'Half pagoda' and Persian legend in continuation

Reverse —In outer circle Tamil legend XI 'Arappu varaham', in Telugu V 'Arpu Varahāni' In inner field surrounded by five circles of dots stands a rudely shown deity with dotted representation of a chakra and a śankha

3 *Quarter Svāmi Pagoda* (15 specimens)

Obverse —Similar to above, but smaller

4 *One-eighth Rupee* (3 specimens)

Obverse —1182 followed by Persian legend

Reverse —Rose mint mark with Persian legend

5 *Copper Quarter Anna*

Has the representation of a balance It is usually called *Takadi kāsu* Bears the date 1833 on the obverse

6 Similar to above but with legend 'one quarter anna' instead of balance

7 *Silver One anna* (146 specimens)

Having Persian legend on obverse and reverse and bearing Hijri date 1182, etc Mint marks of lotus, rose, etc Transverse milling

8 DANISH (OR FRENCH) EAST INDIAN COMPANY

Small, thick and rude

Obverse—Rude four-armed god standing with apologies for sankha and chakra

Reverse —Double C's crossed in a monogram

9 *Danish Fanam* (3 specimens)

Obverse —Four-armed god standing

Reverse —2 C's

VIJAYANAGAR COINS

10 *Dēvarāya*

Obverse —Lakshmī-Nārāyana with sun and moon in top field

Reverse —Three-line Nāgari legend reading —

Śrī Pra tā pa Dē vā rā ya

11 *Krishnarāya*

Obverse —Bālakrishna

Reverse —Three-line Nāgari legend reading

Srī Pra tā pa Kri shna rā ya

12 *Ikkēri Varaha* —(13 specimens)

Obverse —Umā-Mahēsvara

Reverse —Nāgari legend reading

Srī Sa dā si va

MYSORE COINS

13 *Hydari Varaha*—Gold (36 specimens)

Obverse —Umā-Mahēsvara

Reverse.—In granulated field Persian *He* reversed as in Hyder's signature.

14 *Tipu's Hydari Varaha* —Gold (15 specimens)

Obverse —In granulated field reversed Persian *He* with figures 1 or 2 or 5 or some other symbols

Reverse —Persian legend with Hijri date 1112, 1114, etc

15 *Sultāni Varaha* —(23 specimens)

Obverse —Persian legend

Reverse —Persian legend with date in Muludi 1225, etc

16 *Sultān Rupee*—(5 specimens)

Three-line Persian legend on each side with Muludi year 1214, etc.

17 *Krishnarāja Varaha*—Gold (94 specimens)

Wt 52 grs

Obverse —Umā-Mahēsvara

Reverse —Nāgari legend *Srī Kri shna rā ja*

18 *Krishnarāja III of Mysore—Silver Rāja Quarter Rupee*

Silver coin bearing the name of Shah Alam (Emperor) and the regnal year 65 with mint mark of crescent

19 *Krishnarāja III of Mysore—Śrī Krishna Quarter Rupee* (3 specimens)

Obverse —In ring of dots Krishna with butter, dancing.

Reverse — Four-line Persian legend bearing the Hijri date 1216

20 *Krishnarāja III of Mysore—Srī Krishna One anna (gidda-hana)*

Obverse —Krishna with butter, dancing

Reverse —Kannada legend *Mayili Hana*

21 Same as above—Thinner and flatter

22 *Krishnarāja III of Mysore—Rāja Rupee* (2 specimens)

Old type Mysore rupee bearing the name of Shah Alam and Krishnarāja Vodeyar III with mint mark crescent and regnal year 44 on one specimen and 45 on another

23 Same as above (8 specimens)—Rāja Rupee with mint mark crescent.

Rewa State

24 *Gold* (wt 1 tola)

With transverse milling

Obverse —Above scroll 2 rearing lions holding a flag with streamers

Reverse —In inner circle Nāgari legend *Rēva* with Nāgari date 1806 (?)

Around Nāgari legend

I–Śrī Ma hā rā ja Gu lāb Simha Bahadar Simha

Baroda State

25 *Sayyāji Rao Rupees* (94 specimens).

Samvat 1951

Obverse —Bust of the Gaikwad with Nāgari legend *Srī Sayyāji Rao Ma Gaikwad*

Reverse —Nāgari legend *Êk rupya* with sword and date 1951

26 *Copper One Pie.*

Bearing date 1944 samvat

PART V—MANUSCRIPTS

LETTER OF VĪRA RĀJENDRA WODEYAR, RĀJA OF COORG*

(C 1799 A D)

(Pl XX, A)

The document consists of an interesting long paper roll containing a letter written by Veer Rajunder Warriar (Vīra Rājendra Wodeyar) of Coorg in about 1799 A D to the British and was discovered among the papers transferred from the Residency of Bangalore to the custody of the Record Office of the Mysore Secretariat It is a roll about fifteen feet long composed of about twenty slips of paper, each eighteen inches in length and six inches in breadth The lines on both pages extend to a length of 26 2″ The paper is blue hand made foolscap and contains the water mark of a prancing horse with the English capitals 'A' 'G' below it. The letter is in Kannada with about 422 lines on the first page and 311 lines on the second page, total 733 lines At the end of the Kannada writing appears a signature in English "Veer Rajunder Warriar" The rest of the second page contains some accounts in Mahratti Modi, Kannada and Urdu, which are no doubt a later addition. At the end of the second page are found the Kannada words meaning 'the Coorg Raja's Kaifiath with the figure '7' The document is thus the authentic original copy of a memorial submitted to the English Government by the Coorg Rāja

This document was prepared to furnish the reply and explanation of the Coorgs to a letter† from the British addressed to them and complaining that an officer of

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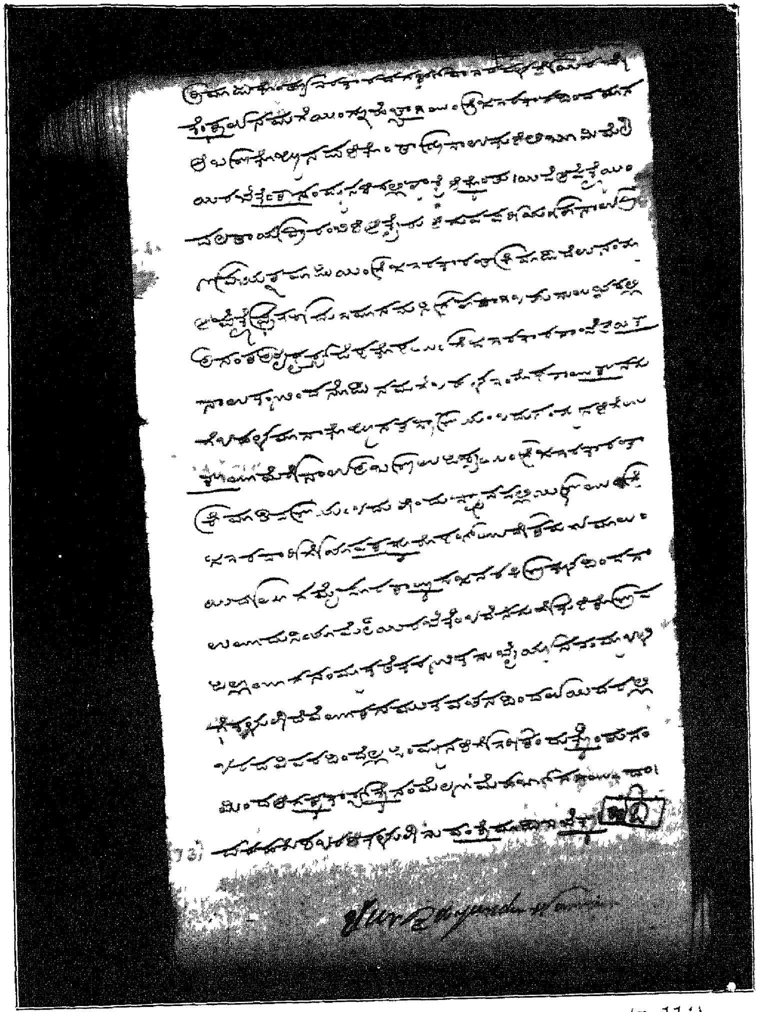
* The following account is contained about the Coorg Rāja Vīra Rājendra Vodeyer in the 'Narrative Sketches of the conquest of the Mysore,' London, page 18, footnote —

'This friendly chief, when a boy was by the course of family feuds, a prisoner with Hyder Ally, who compelled him to become a Mussalman, with all the shameful ceremonies of initiation he was enrolled among the Chaylas or slave troops, and continued so under Tippoo Sultaun, till he made his escape in 1785 into his own dominions, where he instantly offered his service to the English it was accepted and he proved a most useful ally —A British fugitive (who had also been lucky enough to effect his escape from Seringapatam) saw this Rajah in 1793, at his residence at Necknah, and describes him as a young man bukishly dressed in nankeen pantaloons, European boots, and a shirt made in the English fashion In a short conversation which turned upon the then recent dismemberment of Tippoo's dominions, he remarked, that the English had cut off the monster's right hand and feet and he hoped to see them cut off his left ones too ' The prophetic chief has seen his hopes more than realized !—At the treaty of Seringapatam, in 1792, Marquis Cornwallis generously stipulated for the security of the gallant Rājah Tippoo Sultan was irritated at the demand, and broke off the actual negociation with our General, who thereupon began to renew hostilities, but Tippoo finding a reluctance in his troops to defend the capital was compelled to accept the dictated terms "

† This letter is perhaps the one written by Col Close the Resident of Seringapatam, with whom the Coorg Rāja was required to put himself in correspondence after the withdrawal of Capt.



LETTER OF VIRA RAJENDRA WODEYAR, RAJA OF COORG (p 114)

Coorg named Īsvaraiya plundered seventeen villages of the Mahārājanadurga taluk (in the Mysore territories) five days after the capture of Seringapatam by the British and carried away women, children, cattle, grain, silver and gold, bronze and copper vessels, etc., of the villages in the taluk. The letter from the British gave a list of the articles carried off by the Coorgs and required them to return these immediately without delay. Word was also sent through Captain Mahoney who had been Resident at Coorg to the same effect.* The Coorg Government sent this answer to that letter through an agent Karanīka Subbaiya.†

The answer of the Coorgs may be divided into two parts, (1) that relating to the assistance rendered by the Coorg Government to the British in the conquest of

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Mahoney from Coorg. Col. Close does not 'seem to have ingratiated himself with the Rāja.' The letter is dated 16th November 1799 and was addressed from Seringapatam. It ran as follows:—

"From

"Colonel Barry Close

"To

"The Raja of Coorg

"Lord Mornington has transferred me to Seringapatam as Commissioner of Mysore, of which you may be aware. A report reaches me from the Manjarabad frontier, that five days after the fall of Seringapatam your people made a predatory incursion into the Maharajadurga district, and plundered 17 villages, of women and children, cows and calves, gold and silver, rice and seed grain, and carried the spoil beyond the frontier. I enclose a list of the plundered articles. From the day of the capture of the capital Mysore belongs to the Company, but Maharajadurga belongs to Mysore, there is therefore no difference between Mysore and the Company. But you are an ally of the Company. You are therefore requested, without delay, to return every article contained in the list.

"I am told you wish to see Seringapatam; as the army will return to this town within a few days, you should inform me of your resolution.

"List of articles plundered by Coorgs in the Maharajadurga district:—67 women, 34 men, 11 boys, 10 girls, 1383 cows, 574 buffaloes, 834 oxen, 121 calves, 729 Kanthirai pagodas, 82 silver ornaments, 36 silver bracelets, 27 coral necklaces, 63 silver girdles, 54 pairs of golden earrings, 215 brass plates, 93 copper vessels, 67 guns, 6 horses, 155 sheep, 95 knives, 96 sickles, 90 axes, 5 brass pans, 7 iron chains, 72 bundles of clothes.

"This affair seems not to have been settled without considerable difficulties, in which the Raja implored the good services of his personal friends amongst the English."—*Mysore and Coorg*, Vol. III, Lewis Rice, pp. 127–128.

* "Captain Mahoney who had been appointed Resident with Vira Raja a short time previous to the commencement of the last war with Tippu, communicated to the Raja the Earl of Mornington's proclamation of the war, dated Fort St. George the 22nd February 1799, and asked him in the name of the Company's Government to exert himself to the utmost of his power, as he would necessarily share the fate of the English if Tippu were victorious."—Cp. *Mysore and Coorg*, Vol. III, Lewis Rice, p. 124.

† That Subbaiya was in the employ of the Coorg Rāja is gathered also from *Mysore and Coorg*, Vol. III, Lewis Rice, page 125. He and Bopu are said to have been sent on an expedition into the Tulu country when Seringapatam was besieged by the British.

Tippu's territories as per *tahnama* treaty entered into by the Coorgs with the British East India Company, (2) that relating to the explanation rendered by the Coorg Government for their alleged plunder of the Mysore territories against which the people of Manjarābād taluk had complained as represented by Dewan Pūrniah's men *

The first part gives details of the part played by the Coorg Government in assisting the British army in the conquest of Tippu's territories

It begins with a reference to the letter sent by the Governor-General of India, Lord Mornington, to the Coorg Rāja at the commencement of hostilities between the British and Tippu Sultan No date is given for the letter It states that as war was about to break out between the English and Tipu, the Bombay Governor, General Stuart (called in the manuscript Ishtol Saheb), was passing with his army through Coorg and that the Coorg Government should give him all help that he might require and that they should also be ready to fight to the utmost possible extent when asked by him to do so and that Captain Mahoney (called Mavini Saheb in the manuscript) would be appointed and sent as vakil or envoy of the English Government to Coorg and that the Coorg Rāja should assist the English Government as instructed by him The Bombay Governor had also sent a letter to the same effect and both General Stuart and General Hartley arrived in Coorg with their armies. Captain Mahoney also arrived (as Resident) at Coorg to receive help from the Coorg Government The Coorg Government rendered every service to the East India Company in accordance with the instructions given by these three †

* Purniah and the Coorg Raja do not seem to have been on good terms from the beginning In one of the letters addressed by the Coorg Raja to James Stevens he states as follows "As to Purnaiya, he is and remains a Brahmin His caste and mine dislike each other In the time of Tippu he blackened my name and persecuted me, and now he is the master in the country, therefore he distributes the offices in the districts amongst his friends and relations, calumniates me through his district officers and other caste fellows with the English Government, and even submits a complaint against me, with a list of booty which my people are accused of having carried away in the north Upon this Col Close wrote to me, enclosing the list, and demanding that I should pay the compensation accordingly"

The letter continues as follows "This Col Close has never seen me, and does not know my history, nor does he understand Canarese Thus he wrote me a letter through a Brahmin as if addressed to a slave I enclose the letter of Col Close and a copy of the list of booty Upon the perusal of these papers you will understand all Purniah lodges a complaint against me as if I had offended against the Company Being thus dishonoured, I have no wish to live any longer You know all my acts I write to you with deep sorrow that all my services have been requited with such dishonour from the Company"—*Mysore and Coorg*, Vol III, Lewis Rice, p 128

† About the service rendered by him to the British he says in a letter addressed to James Stevens thus "Convinced in my mind that all the enemies of the English would succumb and that the English Government would be victorious and that the British flag would float triumphantly in

The manuscript next gives details of the war with Tipu carried on by the Bombay army and of the kind of co-operation rendered by the Coorg Government

The first event mentioned is the battle which Tipu Sultan waged with the British at Siddhēśvarana-gaddige or Sedasu on Wednesday, the first lunar day of the bright fortnight of Phālguna in the year Kālayukti The Bombay army took up its ground between Ahmostenar and Siddhēśvar on the 2nd of March 1799 for the protection and augmentation of the large supplies which were then collecting at Vīrarājendrapet* under the friendly and assiduous co-operation of the Coorg Rāja and from this position General Stuart intended, on its approach, to form a junction with the army of Madras. Tipu Sultan "determined to strike a sudden and deadly blow, by attacking the army of Bombay, whilst yet outside the confines of his own territory and in the dominions of a British ally, the Coorg Raja, and for this purpose, taking with him the flower of his troops, amounting to a considerable force and attended by three of his sons and Meer Kummeruddeen Khan, he marched from his camp near Senapatam on the 28th of February, and moving rapidly in the direction of Periapatan arrived there on the 5th March . . " (*Narrative Sketches of the Conquest of Mysore*, London, pp 18-20) † The authority above quoted also states that at Siddhēśvar, about 7 miles distant from Periāpatna, General Stuart with the help of Major General Hartley defeated, on the 6th March, Tipu who retreated precipitately

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all the four quarters of the world, I served the Company from the beginning of the war in the hope to have to deal with friends like you and to be treated honourably "—*Ibid*

A depot had been formed at Virarajendrapet and measures had been taken to accumulate whatever his little State could afford—*Ibid* 123

† "Tippu moved with a large force towards the frontier of Coorg, to oppose the Bombay army. He encamped near Periyapatna The battle of Siddheswara ensued when three native battalions under Colonel Montresor and Major Disney, held their ground against the whole army of Tippu from 9 A M until 2 P M, when the two flank companies of His Majesty's 75th and the whole of the 77th under Lieut-Colonel Dunlop, led by General Stuart to their assistance, broke Tippu's line within half an hour and obtained a complete victory with a comparatively small loss That of Tippu was severe, numbering amongst the slain the famous Benki Navab, or Fire prince, one of his best generals

"The Raja of Coorg personally accompanied General Stuart, and witnessed for the first time the conduct of European troops in the presence of an enemy There was a chivalrous air in all that proceeded from this extraordinary man, and some passages of his letter to the Governor-General giving an account of the operations of this day are tinged with his peculiar character

"'General Stuart,' he writes, 'marched with two regiments of Europeans, keeping the remainder of the army in the plain of Karidigodu, on approaching he ordered the two regiments to attack the enemy A severe action ensued, in which I was present To describe the battle which General Stuart fought with these two regiments of Europeans, the discipline, valour, and strength and magnanimity of the troops, the courageous attack upon the army of Tippu, surpasses all example in this world. In our shastras and puranas, the battles fought by Allaret and Maharut have been much celebrated, but they are unequal to this battle, it exceeds my ability to describe this action at length to your Lordship'"—*Mysore and Coorg*, Vol III, LEWIS RICE, pp 124-5

to his camp at Periāpatna after this signal defeat and remained there until the 11th of March and afterwards retired into Seringapatam where he arrived on the 14th (The date given in this manuscript, namely, Kālayukti Phālguna śu 1 Wednesday corresponds to 6th March* 1799, but on that day Māgha bahula amāvasya tithi lasted till evening according to Svami Kannu Pillay's Ephemeris However the local pañchāngams (calendars) may have given the tithi as Phālguna śu. 1) †

With the above description of the war in the words of the Coorg Rāja we may compare the account of the war given by Mir Hussein Ali Khan Kirmani —

'At this time news arrived that a body of English troops from Bombay commanded by General Stuart, bringing a very large convoy of stores and provisions' was advancing by the route of Koorg straight towards Seringaputtun The Sultan, therefore, immediately with the whole of his troops and artillery, leaving some of his chief officers to make head against the enemy (General Harris) marched off to attack that body, (Battle of Sedaseer) and in one day and two nights arrived in front of them and gave orders for the attack The faithful Syud Ghuffar, who in bravery and loyalty had no equal, grappled with the enemy on one flank, while Hussein Ali Khan, the son of Nawab Kotbuddin Khan carried death and destruction among them on the other, raising the flames of war to the skies—the other Mir Miran, (General officers) also, in charging and defeating the enemy used their most strenuous endeavours, and with their swords, musketry, and artillery, put the infidels to flight,—and they giving way to the necessities of the time, and having no power to withstand the shock of the Sultan's blood-drinking lions, leaving part of their baggage behind them, slank into the jungle and occupying its outlets remained there The troops of the Sultan, however, still followed them, and vigorously attacking them again, strained every nerve to rout and destroy them,—at this critical period Muhammad Ruza Mir Miran having by much entreaty obtained from the presence leave to charge proceeded with his division like a raging lion towards the enemy, and stretching forth the arm of valour, it went near that the whole of the enemy's army was cut up and destroyed The ambush of fate, however, having girded their loins to accomplish the defeat of the Mussulmans, a musket shot from the enemy accidentally struck the head of Muhammad Ruza, and he fell mortally wounded His victorious soldiers took up his corpse and carried it to the Sultan, who directed it to be forwarded to the capital, while he occupied himself in the defeat and dispersion of this force,—when spies brought intelligence that the Bombay army had retired from further opposition, and had marched by the route of the Jungul to Kalicote "—*Translated by* Col W Miles, p 259

The date of the battle fought at Siddhesvara is also given as the 6th March 1799 A D in a letter of the Coorg Raja to James Stevens —*Mysore and Coorg*, Vol III, Lewis Rice, p 129

† "The first impression on the Sultan's mind, was to renew the attack on the ensuing day, with augmented numbers, but in the meanwhile General Stuart had changed all his dispositions The chief object for which this advanced post had been occupied, must necessarily cease to exist, during the presence in its front of the Sultan's main army, and the security of the abundant depot of provisions in the rear, accessible by other routes, rendered necessary a new and more concentrated disposition of the troops, and the evacuation of the post of Sedaseer, afforded to the Sultaun the faint colour of describing as a victory what every officer in his army felt to be an ignominious repulse 'Having (in the language of the Raja of Coorg) brought disgrace upon himself, he employed all his art and knowledge to recover his lost reputation, and having in this manner considered for five days, but not having taken up resolution to attack the Bombay army again, he marched on the 6th (the 11th of March) to Seringapatam and thence, with no favourable anticipations to oppose the progress from the east, of the more formidable army of General Harris "—Wilks' *History of Mysoor*, Vol II, pp 347–8

We next learn of the negotiations between the above British officers and the Coorg agents The British officers stated at Siddhēśvar that war had begun between them and Tipu Sultan and in order to harass him it was necessary that the Coorg troops also should attack his army. But the Coorg chiefs stated that the English had guarded the road from Seringapatam to Coorg through Sidāpur, but there were other roads to Coorg and Tipu might harass them in various ways if they went to war against him They also had to perform heavy duties to assist the English by guarding their boundaries against attacks by the enemy, provide supplies to the Bombay army at their camp and provide camp bazaars therein, bring grain from below the ghauts on two to three thousand bullocks, provide fodder for the military cattle, erect thatched huts for the preservation of the supplies of grain, look after the cattle, guard against the rumoured attack of the Kōte chief (Kōte Arasu) as an ally of Tipu* invading through Calicut and of the Manjarābād chief Krishnappa Nāyak Thus saying, the Coorgs declined to take part in a direct campaign against Tipu

But in a few days a Brāhman named Sūrayya (who later became Amil of Arkalgūd) who wanted to win the good graces of Tippu is stated (in the manuscript) to have attacked the villages belonging to Coorg named Torenur, Hebale and Sirangala with the help of the men from Arkalgūd, Basavāpatna and Konanūr in Tippu's territories and plundered the villages, burnt the houses, killed the ryots by tying their hands and feet and throwing them into the river Kāveri, and carried away women and children The Coorg chief complained of this to the English officers, General Stuart, Hartley, Baden, and Captain Mahoney, the English Agent The English retorted by saying that as war had actually broken out with Tipu and the Coorgs refused to go to war with and harass Tipu they had to suffer therefor and that they should at least strive to harass him thereafter The Coorgs reluctantly had to agree to these words coming from three English officers and after providing for the garrisoning of the territory and helping the English with supplies of grain, etc, they sent a part of their army under Karanīka Subbaiya to attack Sadri Mir Muhammad Khan, an officer commanding Kodeyāla Taluk and another division under Īśvaraiya to attack Heggadadēvankōte Taluk Of these Īśvaraiya's troops lost some men and met the English troops at Karadigode and told them that they got no booty as the villagers had run away with their cattle, etc, after hearing of the battle of Siddhēśvar

* "Instigated by Tippu, and incited by the prospect of plunder, a body of Nairs was to invade Coorg as soon as the army proceeded to the eastward To repel such an attack, and to secure the rear, especially the hospital which was erected at Virarajendrapet for the sick of the Bombay army whom General Stuart left in Coorg when he marched against Seringapatam, Vira Raja, who had offered to accompany the English army into Mysore, was politely requested to stay behind with his Coorgs, who were rather troublesome auxiliaries to a regular army"—*Mysore and Coorg*, Vol III, p 124

In the meanwhile General Lvayin Saheb (?) went to Periyāpattana and Tipu's troops cut off the contact of English troops from Bombay with those of General Lvayin at Periyāpattana The Coorg troops were with great difficulty rescued and taken to the camp of the Bombay army General Stuart felt glad to find that the Coorgs were saved and ordered them to transport the camp equipage of the English with the guns to Alabattapattana (?) The Coorgs accordingly transferred all the guns from Keradigode to Sidēśvarana-gadige But General Stuart however said there was no need for these guns, etc , in their army and ordered that they should be taken back to Sidāpur and carefully guarded until the arrival of the English troops within the next 10 or 15 days in their midst to carry away the supplies The Coorgs obeyed this order, went to Piriyāpattana and after supplying a load of rice, etc , on 2,000 bullocks of theirs to the Bombay army at Piriyāpattana returned to their territory at Vīrarājendrapet and took charge of the sick, cattle, etc. belonging to the English army left behind and tended them carefully at Vīrarājendrapet They also transported their guns to Siddāpur and they were collecting grain, etc , for supplies to the English troops on their return

But the Coorgs could not live in peace * The ryots of the villages Torenūr, Hebbale, Sirangala, etc , who had been plundered by their neighbours of Konanūr, Arkalgūd and Basavāpatna Taluks complained that they should be compensated for their wrongs The Coorgs hence sent a small army division under Īśvaraiya to those villages and engaged in the collection of supplies went to Madakēri from Vīrarâjendrapet Īśvaraiya marched upon Arkalgūd, but the people of the Basavāpatna fort fired upon his troops and fought with them Hence Īsvaraiya was in danger, but with some difficulty he stormed the fort of Basavāpatna and plundered the fort and carried some women and children thereof to Coorg as reprisals for similar act done by the people of that village. Later the inhabitants made a *cowl* or treaty with them and he did them no further damage but remained in their midst

The other Coorg army sent under Karanīka Subbaiya to Kodeyāla Taluk encountered opposition from the Māpillas of Kumbala Taluk Some looting was done But seeing that Kodeyāla Taluk would belong to the English ultimately the Coorg army did not give them much trouble But the garrison of Belarikōte fought with the Coorgs and the fort was taken by the latter Similarly the Coorgs encountered opposition at Kodiyāla They however overcame this opposition and occupied the territory up to Bārukūr and Bāgvādi and garrisoned it But at Vīragamba the Mapillas rising in rebellion under their leader Sadri surrounded the Coorgs with their

* "While Seringapatam was besieged, Vira Raja sent an expedition of Coorgs, under Subbaiya and Bopu, up to the Tulu country, the greater part of which was wrested from the Mussalmans and plundered in the Coorg style His efforts in Mysore were not less vigorous or less successful Baswapatna, Arkalgudu and other smaller towns were captured, and the Coorgs indulged themselves in the full gratification of every military appetite "—*Mysore and Coorg*, Vol III, p 125

men numbering three to four thousand The Coorgs in self-defence fell on them and killed four to five hundred of the enemies, the rest of the Mapillas ran away They took prisoner a sardar named Koshatri Krishnarāv and sent him to their chief who took him to Captain Mahoney Some plunder was obtained in this campaign Similarly Ali Saba of Dantavara fought with the Coorgs and was defeated and some looting is said to have taken place So also at Udyavara where the Māpillas under Sadri with the help of some Karnātakas, Mir Hamid Ali's 500 soldiers, and the Nairs of Munaru Kol, fell upon the Coorgs and taking refuge in a mosque fired shots at the Coorgs killing fifty to sixty of their people. Then the Coorgs set fire to the mosque, killed 700 to 800 of their enemy and drove away Sadri Some looting was done here also But elsewhere the Coorgs did no damage to the enemy's country but giving '*cowls*' to the people, garrisoned all the territory with Mangalore, Kodeyāla, Bārakūr, Bāgvāde and Hosangadi as boundaries and protected the territories against damages from Tipu's men

Meanwhile the Coorg chief remained at Madakeri Suddenly he found that news from the English armies was not received for 8 days from Chaitra bahula 30, Saturday The people of Tipu's territories spread rumours that Tipu sent his family, treasure, etc, to Banchanakalludurga (Chitaldrug) after setting fire to the magazine of gun-powder at Seringapatam when that fort was occupied by the English and thus causing them great damage The Coorgs felt very sad at this news But a week later, namely, on Saturday the 7th lunar day of the bright half of Vaiśākha, a letter was received from Captain Mahoney announcing the death of Tipu and the conquest of his territories by the English and the return of the English troops of the Bombay contingent from Seringapatam The chief was asked to go immediately to Vīrarājendrapet which he did on the next Monday

Captain Mahoney informed the Coorg chief that 10 days before, namely, on Chaitra ba 30 Saturday (4-5-1799 A D) the English took Seringapatam after laying siege to it and that its territories were in the occupation of the English The chief was instructed to stop all hostilities and make over all the territory newly conquered to the Government of the East India Company He was also informed that a British engineer named Hamilton would arrive soon and fix the boundaries of the Coorg and British territories The chief however complained that if he suddenly removed the garrisons stationed in Tipu's territories there would be anarchy in the district and wicked people who were partisans of Tipu might cause much disturbance and harm to Coorg To this Captain Mahoney replied that the Coorgs might retain their control over the conquered territories until the arrival of the Bombay regiments, which would take place early and that after their arrival the Coorg chief was to take instructions from the General of the Bombay army regarding the future treatment of the territories

Accordingly the Coorg chief sent instructions to stop all fighting or plundering

16

to Īsvaraiya and other officers stationed at Basavāpatna, Mangalūr, Bārakūr, etc. The letters containing his instructions took 12 to 7 days to reach his garrisons and officers. Īsvaraiya replied that beyond some damage including looting while taking the fort of Basavāpatna he did not cause any trouble to Tīpu's territories and he promised to prevent any looting by his men. Similarly all the officers of Coorg reported that they did no looting after the receipt of instructions from their chief.

After this, General Stuart and Major-General Hartley came to Coorg and thanked the chief for his services in the war and they went to Cannanore. The chief helped the transport of the stores, supplies, etc., of the army from Coorg to Cannanore. He was advised regarding his garrisons in British territories, etc., to refer to Colonel Wiseman who was going shortly to Mangalore Taluk. General Stuart left for England after once again thanking the Coorg chief. General Wiseman shortly arrived in Mangalore Taluk and Karanīka Subbaiya made over the places conquered by him to that officer and returned with his men to Coorg.

But there was some difficulty with regard to the Coorg general Īsvaraiya. Some Brahmans who had been formerly in the employ of Tipu went to him, presented some flags which they said they had brought from the British and asked Īsvaraiya to leave the country and go to Coorg territories as he had no business to remain in their territory and as the Taluk belonged to them (Mysore State). Īsvaraiya complained to his chief who ordered him to leave the Mysore territories out of respect for the British flag and return to Coorg, the boundaries of which would be shortly settled by Mr. Hamilton.* Īśvaraiya carried out the above order and returned to Coorg to look after the State lands therein.

The rest of the manuscript contains a resume of the events recited above from the time Tipu arrived in Siddhēśvarana Gaddige to the time that Captain Mahoney ordered the cessation of hostilities on Vaiśākha śu 10 Monday. The chief of Coorg pleads that the people of Coorg would only be responsible for any encroachments on their neighbour's territories or plunder in those territories after the receipt of instructions from Captain Mahoney and issue of the same to Coorg garrison officers. The Coorg people never went against the *tahnāma* or treaty entered into by them with General Abercrombie at Tellicherry requiring that the Coorg chief should allow the passage of British troops through his kingdom and give them every possible help. The British generals, officers, General Stuart, Captain Mahoney, etc., were all aware, says the Coorg chief, that the Coorgs never transgressed the terms of the treaty

* "On the 23rd May General Harris, the Commander-in-Chief, sent a letter of thanks to Vira Raja, accompanied by a present of one of Tipu's own horses, one of his palkis and one of his howdas. The promise was also given that the country of Coorg would be restored to the Raja." —*Ibid.* 125.

entered into with the British or the orders issued from time to time by the British officers *

Regarding the Mysore boundary complaints, the chief's explanation in the manuscript is to the effect that the people living in the Mysore State near the Coorg boundaries were always the enemies of the Coorg citizens even in the time of Tipu Sultan They were always making false complaints to Tipu through Pūrnaiya† against the Coorgs Tipu however was afraid of the English interfering on behalf of the Coorg citizens and used to hold perfunctory inquiries into these complaints and report to the English Now that Pūrnaiya was the 'sarvādhikāri' of Mysore, he was causing great trouble to Coorg He also disliked the Coorg chief for his support of the English and hostilities against Tipu. But the Coorg government relied on their faith in God (Mahadēva) and trust in the British Government dedicating to their service all their kingdom, children, servants, etc. The ryots in the neighbouring taluks of Mysore (which originally belonged to Tipu) were enemies of Coorg and had demanded compensation for the alleged wrongs done to them.

The demands made by Pūrnaiya and his men from the Coorg chief for restitution for the losses incurred by his people from the depredations of the Coorgs were ‡ Women 67, men 34, little children 11, cows 1,383, bullocks 834, buffaloes 574, clothes 121 pieces, cash Kantiroy varahas 729, trinkets, silver and gold 82, silver bangles 36, coloured bead necklaces 23, silver chains 63; gold ear-rings 54, bronze plates for dinner 215; pots (tambige-tāli) 93, guns 67, ear ornaments called muru 6, horses 6, goats 155, swords 115, Kodaga-gatti swords 126, battle-axes (kuradi kodli) 116, bronze plates big 5, iron chains 7, cloth bundles 72 All these were said to have been taken away by the Coorgs while looting the Mysore territories and had to be returned by the Coorg chief without delay as per list enclosed.

To this the Coorg chief's answer was as follows —None of these things mentioned in the list sent to him had been brought by his people to him More than

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* A certificate, dated the 12th October 1799 which was given by Capt Mahoney was as follows —

(1) The Raja has exerted himself to the utmost in the service of the Company

(2) He has collected large supplies of rice and forwarded them to Seringapatam, thus saving the troops from famine.

(3) He has furnished 1,000 coolies to the army, and 2,000 men for the conveyance of the ammunition to Seringapatam, without receiving remuneration.

(4) He has furnished the Bombay army with more than 3,000 bullocks, 5 elephants, 3,000 sheep and 40,000 batties of rice

(5) For all this trouble and expense he has accepted of no payment or reward

(6) The Raja's conduct has afforded great satisfaction to the men and officers of the Bombay army many of whom have experienced his friendship

—*Mysore and Coorg*, Vol III, LEWIS RICE, page 130

† *See* note 4 above

‡ *Cf* the list sent by Col Close—Note 1 above

the regular soldiers of Coorg who fought with their guns the people who effected greater plunder in the Mysore territories were a regular set of plunderers who had no connection with the army but who followed in its wake. They might have obtained some clothes and metallic vessels It is not known whether they also laid hands upon some silver and gold Any way they said that they never knew anything about 700 varahas. They only brought a few bullocks, goats and sheep which the Coorg chief made over to the English Government Regarding the women brought to Coorg, the Coorg chief said that on his instituting inquiries among his people, it was learnt that previously Tipu Sultan had caused 64,000 Coorgs to go to Seringapatam with their families by making them false promises and had imprisoned them there After some time, only some men escaped and went to Coorg Tipu Sultan thereupon gave away the women and children to his own followers and killed several of the Coorgs. He also castrated the male children Even recently a Brāhman named Sūraya of Arkalgūd had made incursions with the help of the villagers of Basavāpatna into the villages Torenūr, Hebbale, Sirangala of Coorg and plundered the property of the ryots of the villages and carried away their women and children On seeing this, the Coorgs complained to the English and the English had told them that they might also loot in the enemy's territories and carry away what they could Hence acting on this instruction, the Coorgs laid siege to Basavāpatna and in the fight which ensued several people died on both sides The Coorgs who were victorious carried from there 50 to 60 women to Coorg Of these, some had run away without the knowledge of the chief of Coorg, some were married with the chief's permission, some had died Now the Coorgs could not send back the rest of the women as their women had been carried away by Tipu in large numbers and they had married many of these women and were living with them. The Coorgs complained that they could not now live without them The Coorg chief could not force them to part with the women and would leave the matter to the good sense of the British who were the masters

The Coorg Chief also stated that the Coorgs were ready to pay any sum that may be adjudged reasonably and would serve the British East India Company Hence he pleaded that the English might take pity on the Coorgs, institute careful inquiries in the neighbouring taluks and only levy such sums from them as would be considered just and fair The Coorgs were under great pecuniary difficulties and felt it difficult to pay up money to the English according to the demand made * They had helped General Robert Abercrombie when he came with the Bombay army They had also

With this we may compare what the Raja said to James Stevens in a letter "If I am desired to pay, the question is whence to take the money? What my ancestors and myself accumulated, was spent when I twice faithfully supported the Bombay army What after the peace of 1792 I obtained from my country, I annually made over to the Company If anything remained, I expended it on the assistance to General Stuart But in case I should have to pay according to this

paid the sums demanded from them to the English on the conclusion of peace with Tipu What little money they had saved out of their earnings and their ancestor's savings they had now spent in serving General Stuart of Bombay Hence the Coorgs could not pay anything just then But if 4 to 5 months' time was given, they would try to pay up the amount that was considered reasonable The Coorg chief held bonds of Bombay Government for one lakh of rupees which he had deposited with them The Coorgs would also go to their friends in the Bombay army and explain to them their difficulties and beg them holding their cheeks (gallahididu bēdikondare) for a loan of the money demanded This amount they would repay somehow or do service under the officers and pay up out of the salaries received Thus the Coorgs prayed for a reasonable demand in money and five months' time to pay it up

Next, the Coorgs were asked to return six horses which they had procured (from Mysore districts) But they had never received any such horses or had any one taken such horses to them. They were not available with them But if however the English compelled them to render accounts for the same they would have to obey, though there were no horses with them of the description given But there were four horses with them presented by the English officers,* namely General Harris, General Stuart, General Hartley, General Robert Abercrombie If the English required they would return these four horses and procure two horses with great difficulty and expense if time was given

Next, the English had sent word to the Coorgs that they would gratify their desire to see Seringapatam soon after the English army would encamp at Seringapatam † But the Coorgs replied that they were never anxious to see Seringapatam They had desired to see the officers in the army of the English and Mysore Governments But now that a charge had been foisted on them that they had disobeyed the orders of the English and plundered the Mysore territories, they felt no eagerness to go to Seringapatam Since Captain Mahoney had been the Vakil of the English Government with them and knew all the acts of the Coorgs, the Coorgs would be glad to meet the English officers at Seringapatam if they were to be conducted there by Captain Mahoney from Coorg

Lastly, the Coorgs stated that they held numerous letters from various responsible British officers, Lord Cornwallis of Bengal, Robert Abercrombie, Sir

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list, I must earnestly request, that as a compensation for my services, at least my honour remains intact However, I am quite unable to pay In Bombay I have one lakh of rupees deposited with the Company, this money I will send for and pay If it does not suffice, I beg of you and the officers of the Bombay army to be my brothers My honour is yours If matters reach extremeties I will come to you, and all the officers together will perhaps give me the rest of the sum and leave to me only my honour What you do for me, I will certainly repay If you cannot help me, I must turn elsewhere to save my honour "—*Mysore and Coorg*, Vol III, pp 129–30

* *See* Note 12 above

† Mentioned in the letter addressed by Col Close to the Raja *See* Note 1 above

John Shore, Lord Mornington, Dunkin, General Harris, General Stuart, General Hartley, Malevar Commission Saheb (?). Also numerous letters from native rulers had been received in Coorg showing the great respect in which the Coorg chief had been held But the letter received from the English now lacks in respect since it did not bear the signature of the officer who issued it and it was difficult to say whether it was not a mere creation of the *munshi* who wrote it. The great ambition of the Coorgs in serving the East India Company so long lay in their ardent desire that the Company's territories and wealth might increase daily, their flags might fly every where, the Coorgs might become friends of the English officers and hunt with them and remain under their protection, that the Coorgs might receive greater honour at the hands of the English and might live in peace and happiness on earth.* It is with this hope that the Coorgs helped the English even at the cost of their lives and they were glad to see with their eyes the defeat of their enemy and the occupation of his territories by the English It was only natural for the Coorgs to hope that the English would treat them with great respect It was well known to all the English officers in Hindustan how the Coorgs served the English cause to win their respect and regard. But now on account of the trouble caused by the Mysore taluk people the Coorgs did not feel happy even to live. They had sent Karanīka Subbaiya to represent their cause He would explain the matter orally and there would also be detailed account given in this paper The Coorgs prayed that the English authorities would carefully examine all these and send a reply about the services to be rendered by the Coorgs †

The same hope is expressed in Note 5 above

† "In 1804, Capt Mahoney arrived at Mercara with a letter from the Governor-General, informing Vira Raja that six maganis of the province of Canara would be transferred to him by Mr Ravenshaw, the Collector of Mangalore, in return for the supplies he had furnished, and the services he had rendered to the British Government during the late wars The districts thus added to Coorg on the western frontier yielded 24,897 pagodas

"In the same year, at the suggestion of Major Mark Wilks, then Acting Resident at the Mysore Durbar, the boundary between Coorg and Mysore on the Subrahmanya side was finally adjusted by Mr Peile and Major Mackenzie, to the Raja's entire satisfaction, 190 stones were ordered to be erected, with the Company's mark on the top, that of Mysore on one side and that of Coorg on the other"—*Mysore and Coorg*, Vol III, p 131

PART VI—NEW INSCRIPTIONS FOR THE YEAR 1941.

BANGALORE DISTRICT.

Hoskote Taluk

1

Sâliggâme grant of the Ganga king Konguni Muttarasa (Durvinîta) dated in the 39th regnal year, in the possession of Nanjundâchârya of Kondrahalli in the hôbli of Nandagudi

4 plates, old Kannada characters, Sanskrit language, Elephant seal and ring

Size 8″×2″

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟು

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟು ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ನಂದಗುಡಿ ಹೋಬಳಿ ಕೊಂಡ್ರಹಳ್ಳಿ ನಂಜುಂಡಾಚಾರ್ಯರಿಂದ ಹಾಜರ್ಮಾಡಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ

4 ಹಲಗೆಗಳು, ಕನ್ನಡ ಅಕ್ಷರ, ಸಂಸ್ಕೃತ ಭಾಷೆ, ಆನೆಯ ಮೊಹರು

I A—

1 ಸ್ವಸ್ತಿ ಜಿತಮ್ಭಗವತಾ ಗತ ಘನ ಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯ
2 ಕುಲಾಮಲ ವ್ಯೋಮಾವಭಾಸನ ಭಾಸ್ಕರಸ್ಯ ಸ್ವಖಡ್ಗೈಕಪ್ರಹಾರ ಖಣ್ಡಿತಮಹಾ
3 ಶಿಲಾಸ್ತಮ್ಭ ಲಬ್ಧಬಲ ಪರಾಕ್ರಮ ಯಶಸಃ ದಾರುಣಾರಿಗಣ ವಿದಾರಣರಣೋ
4 ಪಲಬ್ಧ ವ್ರಣವಿಭೂಷಣ ವಿಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನಸ ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೊಙ್ಗಣಿ
5 ವರ್ಮ್ಮಧರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ ವಿದ್ಯಾ

I B—

6 ವಿನಯ ವಿಹಿತವೃತ್ತಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ನಾನಾ
7. ಶಾಸ್ತ್ರಾರ್ತ್ಥ ಸದ್ಭಾವಾದಿಗಮ ಪ್ರಣೀತಮತಿ ವಿಶೇಷಸ್ಯ ವಿದ್ವತ್ಕಾಞ್ಚನ ನಿಕಷೋಪ
8. ಲ ಭೂತಸ್ಯ ವಿಶೇಷತೋಪ್ಯ ಅನವಿಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತೃ ಕುಶಲಸ್ಯ ಸು
9 ವಿಭಕ್ತ ಭೃತ್ಯಜನಸ್ಯ ದತ್ತಕಸೂತ್ರ ವೃತ್ತೇರ್ಪ್ರಣೇತು ಶ್ರೀಮದ್ಮಾಧವ ಮಹಾಧಿರಾಜಸ್ಯಪುತ್ರಸ್ಯ
10 ಪಿತೃ ಪೈತಾಮಹಾಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚತುರ್ದ್ದನ್ತ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿಸಲಿಲಾಸ್ವಾ

II A—

11 ದಿತ ಯಶಸಃ ಸಮದದ್ವಿರತ ತುರಗಾರೋಹಣಾತಿಶಯೋತ್ಪನ್ನತೇಜಸೋ ಧನುರಭಿಯೋಗಸ
12 ಮ್ಪಾದಿತ ಸಮ್ಪದ್ವಿಶೇಷಸ್ಯ ಶ್ರೀಮದ್ಧರಿವರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಗುರುಗೋಬ್ರಾಹ್ಮಣಪೂಜಕ
13 ಸ್ಯ ನಾರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯತ್ರ್ಯಯಮ್ಬ
14 ಕ ಚರಣಾಮ್ಭೋರುಹ ರಜ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಙ್ಗಸ್ಯ ವ್ಯಾಯಾಮೋತ್ವೃತ್ತಪೀನ ಭುಜದ್ವಯಸ್ಯ ಕ್ಷುಕ್ಷಾಮೋ
15 ಷ್ಠ ಪಿಶಿತಾಶನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾರಾಸೇಃ ಕಲಿಯುಗ ಬಲ ಪಙ್ಕಾವಸನ್ನ ಧರ್ಮ್ಮವೃಷೋದ್ಧರಣ ನಿ

II B—

16 ತ್ಯ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀಮಾದ್ಮಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯಾವಿಚ್ಛಿನ್ನಾಶ್ವಮೇಧಾವಭೃತಾಭಿಷಿಕ್ತ ಶ್ರೀ

17 ಮದ್ಕದಮ್ಬ ಕುಲಗಗನ[ಗ]ಭಸ್ತಿಮಾಲಿನಃ ಶ್ರೀಮದ್ಕೃಷ್ಣವರ್ಮ್ಮ ಮಹಾಧಿ[ರಾ]ಜ ಪ್ರಿಯ ಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇ

18 ವತಾಙ್ಕ ಪರಿಯಙ್ಕ ಏವಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ವಿಜೃಮ್ಭಮಾಣ ಶಕ್ತಿತ್ರಯಸ್ಯ ಪರಸ್ಪರಾ

19 ನವಮರ್ದ್ದನೋಪಭೋಜ್ಯಮಾನಸ್ಯ ಅಸಭ್ರಮಾದನಮಿತ ಸಮಸ್ತಸಾಮನ್ತ ಮಣ್ಡಲಸ್ಯ ನಿರನ್ತರ ಪ್ರೇ

20 ಮ ಬಹುಮಾನಾನುರಕ್ತ ಪ್ರಕೃತಿವರ್ಗ್ಗಸ್ಯ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿಪೂತಾನ್ತರಾತ್ಮನ ಕಾತ್ಥ್ರಯುಗಿನಾ ರಾ

III A—

21 ಜ ಚರಿತಾವಲಮ್ಬಿನಂ ಅನೇಕ ಸಮರ ವಿಜಯೋಪಾರ್ಜ್ಜಿತ ವಿಪುಲಯಶಃ ಕ್ಷೀರೋದ್ಧೈಕಾರ್ಣ್ಣವೀಕೃತ

22 ಭುವನತ್ರಯಸ್ಯ ನಿರವಗ್ರಹಪ್ರಾಧಾನಶೌರ್ಯ್ಯಸ್ಯ ಅವಿಷಹ್ಯಪರಾಕ್ರಮಕ್ರಾನ್ತಪ್ರತಿರಾಜಮಸ್ತಕಾ

23 ರ್ಪ್ಪಿತ ಪ್ರತಿಹತ ಶಾಸನಸ್ಯ ವಿದ್ವತ್ಸುಪ್ರಥಮಗಣ್ಯಸ್ಯ ಶ್ರೀಮತ್ಕೊಙ್ಕಣಿ ಮಹಾಧಿರಾಜಸ್ಯಾ ವಿನೀ

24 ತನಾಮ್ನ[ಃ]ಪುತ್ರೇಣ ಪುನ್ನಾಟರಾ [ಜ] ಸ್ಕನ್ದವರ್ಮ್ಮಪ್ರಿಯಪುತ್ರಿಕಾ ಜನ್ಮನಾ ಸ್ವಗುರು[ಗು] ಣಾನುಗಾಮಿನಾ ಪಿತ್ರಾಪರಸು

25 ತ ಸಮಾವರ್ಜ್ಜಿತಯಾ ಸ್ವಯಮಭಿ ಪ್ರೀತ್ಯಾಲಿಙ್ಗಿತವಿಪುಲ ವಕ್ಷಸ್ಥಲೇನ ವಿಜೃಮ್ಭಮಾಣಶಕ್ತಿತ್ರಯೋಪ

III B—

26 ನಮಿತ ಸಮಸ್ತ ಸಾಮನ್ತ ಮಣ್ಡಲೇನ ಅನ್ದರಿಯ ಆಲತ್ತೂರ ಪೊರುಳರೆಯ ಪೆರ್ನ್ನಗರಾದ್ಯ ನೇಕ ಸಮರ ಮು

27 ಖಮುಖಾಹೂತ ಪ್ರಹತಶೂರ ಪುರುಷು ಪಶುಪಹಾರ ವಿಘಸ ವಿಹಸ್ತೀಕೃತಾಗ್ನಿಮುಖೇನ ಶ್ರೀಮತ್ಕೊಙ್ಗಣಿವೃ

28 ದ್ಧರಾಜೇನ ದುರ್ವ್ವಿನೀತನಾಮಥೇಯೇನ ಸಮಸ್ತ ಪಾಣ್ನಾಟ ಪುನ್ನಾಟಾಧಿ ಪತೀನಾ ವೈ[ವ]ಸ್ವತೇನ ಮನುನಾ ವರ್ಣ್ನಾತ್ರ

29 ಮಭಿಕ್ಷಣಾ ದಕ್ಷಿಣಾನ್ದಿಶಿಮಭಿಗೋಪ್ತುಂ ಪರಿಯಾಪ್ನುವತಾ ಪ್ರಾತಿಜನಿನೇನ ಸುಪ್ರಜಸಾ ಆತ್ಮನ ಪ್ರವರ್ದ್ಧ ವಿಜಯೈಶ್ವ

30 ರ್ಯ್ಯೇಕಾನ್ನ ಚತ್ವಾರಿಂಶತ್ತಮೇ ವಿಜಯಸಂವತ್ಸರೇ ಪ್ರವರ್ತ್ತಮಾನೇ ಕಾರ್ತ್ತಿಕೇಮಾಸೆ ಶುಕ್ಲಪಕ್ಷೆ ಪುಣ್ಯಾಯಾಂ ಸ್ತಿಥೌ ಶತಭಿಷ

IV A—

31. ಜ ನಕ್ಷತ್ರೆ ಸ್ವಸ್ತಿಶ್ರೀ ಕೊಙ್ಗಣಿ ಮುತ್ತರಸರ್ಕ್ಕಷ್ನಾತ್ರೇಯ ತ್ರೈರ್ಯ್ಯತ್ರಿಯ ಚರಣ

32 ಭೂತಶರ್ಮ್ಮರ್ಗ್ಗೆ ಶಾಲಿಗ್ಗ್ರಾಮೆ ಸರ್ವ ಪರಿಯಾರ ಪರಿಗ್ರಹ ದಿನ್ತುಪಾಣಿ

33 ಗ್ರಹಣಂ ಕೆಯ್ದು ಕೊಟ್ಟಾರ್ಪ್ಪ್ಪಬ್ಭಾಣ ಮುತ್ತರಸರು ಶೀಯವಲ್ಲವರಸರುಂ ಚೆ

34 ಗುರೆಯರುಂ ಮಣಿಯರುನ್ನಂದ್ಯಾಲರುಂ ಶೀಮ್ಬಾಲರುಂ ಚಾತುರ್ವ್ವೈದ್ಯಮು ಮಱಿಯೆ

35 ಪೆತ್ತಾ ಎಲ್ಲಾ ಸಾಮನ್ತರುಮತ್ತಾಣಿಉಂ ಸಾಕ್ಷಿ ಚಾಟ್ಟೂರುಂ ಪೆಮ್ಮಾಣೂರುಂ ಸಮೀಪಮ್

IV B—

36 •ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ ವಸುನ್ಧರಾಂ ಷಷ್ಟಿಂ ವಪ ಸಹ

37 ಸ್ರಾಣಿ ಘೋರೇ ತಮಸಿ ವರ್ತ್ತತಃ ಬ್ರಹ್ಮಸ್ವಂ ವಿಷಂ ಘೋರಂ ನ ವಿಷಂ ವಿಷಮು

38. ಚ್ಯತೆ ವಿಷಮೇಕಾಕಿನಂ ಹಿನ್ತಿ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪೌ

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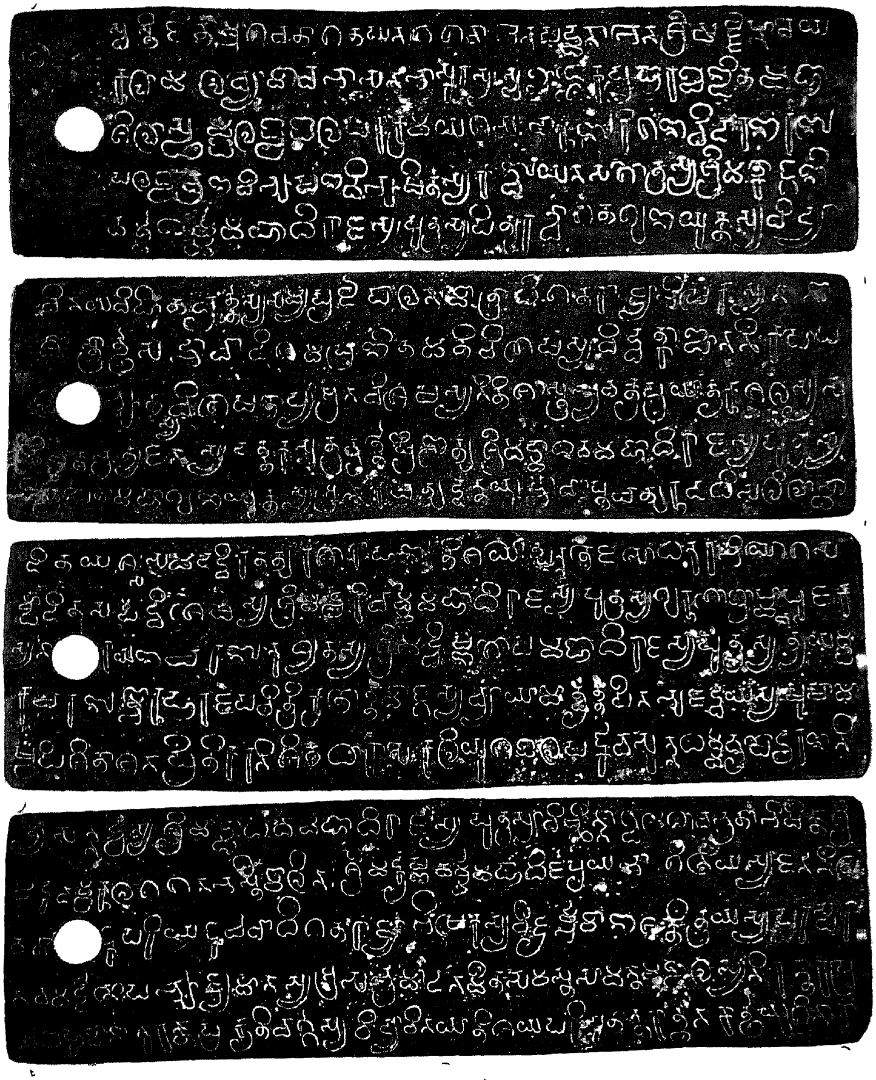

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39. ತ್ರಿಕಮ್ ಅಧ್ಭಿರ್ದ್ದತ್ತಾಂ ತ್ರಿಭಿರ್ಭೃಕ್ತಾ ಸಧ್ಭಿಶ್ಚ ಪಾರಿಪಾಲಿ
40. ತಮ್ ಏತಾನಿ ನನಿವರ್ತ್ತನ್ತೆ ಪೂರ್ವ್ವರಾಜ ಕೃತಾನಿ ಚ

I A—

1 स्वस्ति जितम्भगवता गतघनगगनाभेन पद्मनाभेन श्रीमज्जाह्नवेय
2 कुलामल व्योमावभासन भास्करस्य स्वखाळगैक प्रहार खण्डितमहा
3 शिलास्थम्ब लब्धबल पराक्रमयशस· दारुणारिगण विदारणरणो
4 पलब्धव्रणविभूषण विभूषितस्य काण्वायनसगोत्रस्य श्रीमत्कोङ्गणि
5 वर्म्म धर्म्ममहाधिराजस्य पुत्रस्य पितुरन्वागत गुणयुक्तस्य विद्या

I B—

6 विनय विहित वृत्तस्य सम्यक्प्रजापालन मात्राधिगत राज्याभिषेकस्य नाना
7 शास्त्रार्थ सद्भावादिगमप्रणितमतिविशेषस्य विद्वत्काञ्चन निकषोप
8 लभूतस्य विशेषतोप्य अनविशेषस्य नीतिशास्त्रस्य वक्तृ प्रयोक्तृ कुशलस्य सु
9 विभक्त भृत्यजनस्य दत्तकसूत्रवृत्तेर्प्रणेतु श्रीमन्माधव महाधिराजस्य पुत्रस्य
10 पितृ पैतामहागुणयुक्तस्य अनेक चतुर्द्दन्तयुद्धावाप्त चतुरुदधि सलिलास्वा

II A—

11 दित यशसः समदद्विरत तुरगारोहणातिशयोत्पन्न तेजसो धनुरभियोग स
12 म्पादित सम्पद्विशेषिस्य श्रीमद्धरिवर्म्ममहाधिराजस्य पुत्रस्य गुरुगोब्राह्मणपूजक
13 स्य नारायणचरणानुध्यातस्य श्रीमद्विष्णगोप महाधिराजस्य पुत्रस्य त्र्यम्ब
14 क चरणाम्भोरुह रज पवित्रीकृतोत्तमाङ्गस्य व्यायामोत्वृत्तपीनभुजद्वयस्य क्षुक्षामो
15 ष्ठ पिशिताशन प्रीतिकर निशितधारासेः कलियुगबलपङ्कावसुन्न धर्म्मवृषोद्धरण नि

II B—

16. त्य सन्नद्धस्य श्रीमान्माधव महाधिराजस्य पुत्रस्याविच्छिन्नाश्वमेधावभृताभिषिक्त श्री
17 मद्कदम्बकुलगगन [ग] भास्तिमालिनः श्रीमद्कृष्णवर्म्म महाधि[रा]ज पृयभागिनेयस्य जननी दे
18 वताङ्कपरियङ्क एवाधिगतराज्याभिषेकस्य विजृम्भमाण शक्तित्रयस्य परस्परा
19. नवमर्द्दनोपभूज्यमानस्य असभ्रमादनमित समस्तसामन्तमण्डलस्य निरन्तर प्र
20 म बहुमानानुरक्त प्रकृतिवर्ग्गस्य विद्याविनयातिशय परिपूतान्तरात्मनकार्त्थयुगिना रा

III A—

21 ज चरितावलम्बिनं अनेक समर विजयोपार्ज्जित विपुलयशः क्षीरोदैकार्ण्णवीकृत
22 भुवनत्रयस्य निरवग्रहप्राधानशौर्य्यस्य अविषह्य पराक्रमक्रान्त पृतिराजमस्तका
23 र्प्पितप्रतिहत शासनस्य विद्वत्सुप्रथमगण्यस्य श्रीमत्कोङ्कणिमहाधिराजस्या विनी
24 त नाम्न [:] पुत्रेण पुन्नाटरा[ज]स्कन्दवर्म्म प्रयपुत्रिका जन्मना स्वगुरु[गु]णानुगामिना पित्रापरसु
25 त समावर्ज्जितया स्वयमभिप्रीत्यालिङ्गित विपुलवक्षस्थलेन वृजृम्भमाण शक्तित्रयोप

III B—

26 नमित समस्त सामन्तमण्डलेन अन्दरिय आलत्तूर पोरुळरेय पेर्न्नगराद्यनेक समरमु
27 खमखाहूतप्रहृत शूरपुरुषुपशुपहारविघसाविहस्तीकृताग्निमुखेन श्रीमत्कोङ्गणि वृ
28 द्धराजेन दुर्व्विनीतनामतेयेन समस्त पाण्णाट पुन्नाटाधिपतीना वै[व]स्वतेन मनुना वर्ण्णाश्र

29. मभिक्षणा दक्षिणान्दिशिमभिगोमुंपारियामुवता प्रातिजनीनेन सुप्रजसा आत्मनप्रवर्द्धे विजयैश्च

30 र्य्यैकान्नचत्वारिंशत्तमे विजयसंवत्सरे प्रवर्त्तमाने कार्तिकेमासे शुक्लपक्षे पुण्यायां स्तिथौ शतभिष

IV A—

31. जनक्षत्रे स्वस्तिश्री कोङ्गणि मुत्तरसकृष्णात्रेयत्तैत्रिय चरण
32 भूतशर्म्मगेर्गे शालिग्गामे सर्व्व परियार परिग्रहादिन्तुपाणि
33. ग्रहणं कय्दु कोट्टार्प्पे र्भाण मुत्तरसरु शीयवल्लवरसरुंटे
34. गुरेयरुं मणियरुन्नंद्यालरुं शीम्बालरुं चातुर्व्वैद्यमु मरिये
35. पेत्ता पल्ला सामन्तरु मत्ताणि उं साक्षि चाट्टूरुं पेर्म्माणूरुं सर्मापम्

IV B—

36 स्वदत्तां परदत्तां वा यो हरेति वसुन्धरां षष्टि वप सह
37. स्राणि घोरे तमसि वर्त्ततः ब्रह्मस्वं विषं घोरं न विषं विषमु
38. च्यते विषमेकाकिनं हिन्ति ब्रह्मस्वं पुत्रपौ
39 त्रिकम् अद्भिर्द्दत्तां त्रिभूर्भुक्ता सभ्यश्च पारिपालि
40. तम् एतानि न निवर्त्तन्ते पूर्व्वराजकृतानिच

Transliteration

I A—

1 svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrîmaj-Jâhnavêya-

2 kulâmala-vyômâvabhâsana-bhâskarasya svakhâlgaika-prahâra-khandita-mahâ-

3 śilâ-sthamba-labdha-bala-parâkrama-yasasah dâruṇâri-gana-vidârana-ranô-

4. palabdha-vrana-vibhûshana-vibhûshitasya Kânvayana-sagôtrasya srîmat-Kongani-

5 varmma-dharmma-mahâdhirâjasya putrasya pitur anvâgata-guna-yuktasya vidyâ-

I B—

6. vinaya-vihita-vri(i)ttasya samyak-praja-pâlana-mâtrâdhigata-râjyâbhishêka-sya nânâ-

7 śâstrârttha-sadbhâvâd[h]igama-pranita-[1] mati-viśêshasya vidvat-kâñchana-nikashôpa-

8 labhûtasya visêshatôpy (a) anaviśêshasya[2] nîtiśâstrasya vaktri-prayôktri-kusalasya su-

9 vibhakta-bhritya-janasya Dattaka-sûtra-vrittêr pranêtu śrîmad[3] Mâdhava-mahâdhirâjasya putrasya

10 pitri-paitâmahâ-guna-yuktasya anêka chaturddanta-yuddhâvâpta-chatur-udadhi-salilâsvâ-

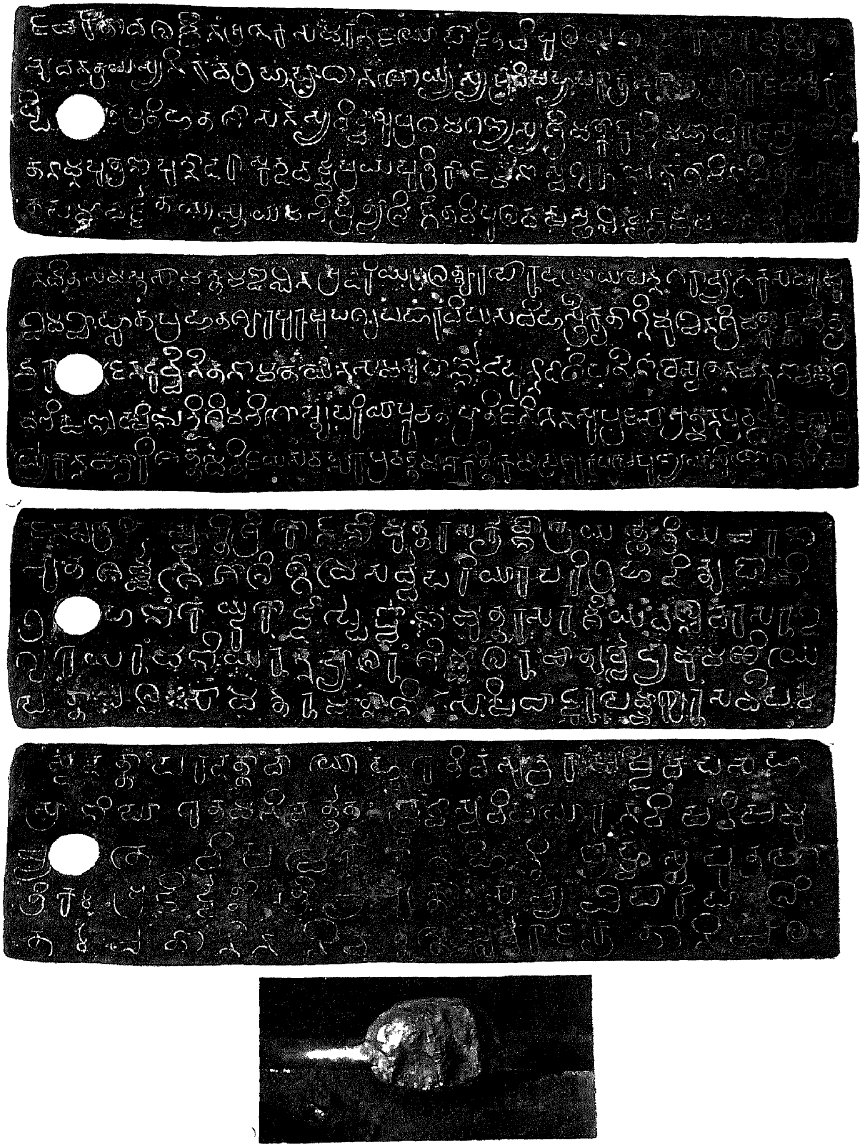
---

1 Read pranîta

2 Read anavaśêshasya

3 Read srîman

SALIGGAME GRANT OF THE GANGA KING KONGUNI MUTTARASA—(CONTD.)



(p 127)

II A—

11 dita-yasasah samada-dvirata[1] turagârôhanâti-sayôtpanna-têjasô dhanur-abhiyôga-sa-

12 mpâdita-sampad-visêshisya[2] śrîmadd Harivarmma-mahâdhirâjasya putrasya guru-gô-brâhmana-pûjaka-

13 sya Nârâyana-charanânudhyâtasya śrîmad Vishnagôpa[3] mahâdhirâjasya putrasya T[r]yayamba-

14 ka-charanâmbhôruha-raja [h]-pavitrîkritôttamângasya vyâyâmôtvritta[4] pîna-bhuja-dvayasya kshu[t]kshâmô-

15 shtha-pisitâsana-prîtikara-nisita-dhârâsêh Kaliyuga-bala-pankâvasunna[5] dharmma-vrishôddharana-ni-

II B—

16 tya-sannaddhasya srîmâd[6] Mâdhava-mahâdhirâjasya putrasyâvichchhinnâ-śvamêdhâvabhritâbhishikta-śrî-

17 mad[7] Kadamba-kula-gagana-[ga]bhastimâlinah srîmad[8] Krishnavarmma-mahâdhi[râ]ja-priya[9]-bhâginêyasya jananî-dê-

18. vatânka-pariyanka-êvâdhigata-râjyâbhishêkasya vijri(r)mbhamâna-śaktitra-yasya paraparâ-

19 navamarddênôpabhûjyamânasya[10] asa[m]bhramâd anamita[11] -samasta-sâmanta-mandalasya nirantara-prê-

20 ma-bahumânânurakta-prakriti-varggasya vidyâ-vinayâtiśaya-paripûtântarat-mana[h] Kârtt(h)a-yuginâ[12] râ-

III A—

21 ja-charitâvalambina(m)anêka-samara - vijayôpârjjita-vipula - yasah-kshîrôdai-kârnnavîkrita-

22 bhuvana-trayasya niravagraha-prâdhâna-śauryyasya avishahya-parâkrama-krânta-priti[13]-râja-mastakâ-

23. rppitapratihata[14]śâsanasya vidvatsu prathama-ganyasya srîmat-Konkani-mahâdhirâjasyâvinî-

24. ta nâmna[h] putrêna Punnâtarâ[ja] Skandavarmma-praya[15]-putrikâ-janma-nâ sva-guru[gu]nânugâminâ pitrâ parasu-

25. ta-samâvaijjatayâ[16] svayam abhiprîtyâlingita-vipula-vaksha-sthalêna vijrimbhamâna-śakti-trayôpa-

III B—

26. -namita-samasta-sâmanta-mandalêna Andariya Âlattûra Porulareya Pernnagarâdyanêka-samara-mu-

---

1 Read dvirada
2 Read viseshasya
3 Read Vishnugôpa
4 Read dvritta
5 Read pankâvasanna
6 Read śriman
7-8 Read śrîmat
9 Read piiya
10 Read bhujya-mâna trivarga-sârasya
11 Read asambhramâvanamita
12 Read yugina
13 Read prati
14 Read tâpiatihata
15 Read priya
16 Read samâvarjjitayâ

27. kha-makhâhûta- prahata-śûra - purushu[1]-paśupahâra[2]-vighasa-vihastîkritâ-[3] gnimukhêna śrîmat Konganivri-

28 ddharâjêna Duvvinîta-nâmatêyêna[4] samasta-Pânnâta-Punnâtâdhipatînâ Vai[va]svatêna[5] Manunâ vainnâsra-

29. mabhikshanâ[6] dakshinân-diśim[7] abhigôptum pariyâpnuvatâ[8] prâtijaninêna su-prajasâ âtmana[h]pravarddha[mâna] vijayaiśva-

30. ryyaêkânna[9]-chatvârimśattamê Vijaya-samvatsarê pravarttamânê Kâ[r]ttikê mâsê sukla-pakshê punyâyâm stithau Satabhisha-

IV A—

31 ja-nakshatrê svasti śrî Kongani Muttarasar Krishnâtrêyar Taittriya-charana-

32. Bhûtasarmmargge Sâliggâme sarvva-pariyâra parigrahadintu pâni-

33 grahanam keydu kottâr Pperbbhâna Muttarasaru Sîyavallavarasarum Te—

34 gureyarum Maniyarum Nandyâlarum Śîmbâlarum châturvvaidyamum ariye

35 pettâ ellâ sâmantarum Attânrum sâkshi Châttûrum Perimmânûrum samîpam

IV B—

36 sva-dattâm para-dattâm vâ yô harêti vasundharâm shashtim vapa[10]-saha-

37 srâni ghôrê tamasi varttatah[11] brahmasvam [tu] visham ghôram na visham visham u-

38 chyate visham êkâkinam hinti[12] brahmasvam putra-pau-

39 trikam adbhir ddattâm tribhrir[13] bhuktâm sabhyaścha[14] pâripâli-[15]

40 tam êtâni na nivarttante pûrvva-râja-kritâni cha

Translation

Lines 1—27

As in the usual copper plate records of Durvinîta (praise of the Ganga Kings Konganivarma, Mâdhava, Harivarma, Vishnugôpa, Mâdhava, Avinîta and Durvinîta, *see* E C IX, Dodballapur 68 and Gummareddipura Plates, M A.R 1912, pp 35–36).

Lines 28—35.

By śrîmat Kongani Vriddharâja named Durvinîta, the lord of all the Pânnâta and Punnâta, protector of the *varnas* and *âśramas* like Vaivasvata Manu, able to defend the southern quarter, beloved of the subjects, possessed of good progeny, in the 39th victorious and prosperous regnal year in the month of Kârtika, in the bright fortnight, on an auspicious day, during the constellation of Śatabhishak —

Be it well —the illustrious Kongani Muttarasar granted to Bhûtaśarma of Krishnâtrêya (gôtra) and Taittirîyaśâkhâ the village Sâliggâme, free of taxes holding

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1 Read purusha.
2 Read paśûpahâra
3 Read 'krita-Kritântâgni
4 Read Durvinîta nâmadhêyêna
5 Read Vaivasvatênêva
6 Read mâbhirakshinâ
7 Read diśam
8 Read paryâptavatâ
9 Read aikôna
10 Read varsha
11 Read vartate
12 Read hanti
13 Read tribhir
14 Read sadbhiś
15 Read paripâli

the hand of the donee, after apprising Perbbâna Muttarasar, Sîyavallavarasar, the citizens of Tegure, Maniya, Nandyâla and Sîmbâla and the scholars versed in the four Vedâs of the gift All the sâmantas and Attâni are witnesses (to this) The village granted is near Châttûr and Permânûr.

Lines 36—41.

He who takes away land given by oneself or by others will lie in terrible darkness (hell) for sixty-thousand years. The property of Brahmans is a terrible poison. Poison is no poison, poison kills one man and the property of the Brahmans destroys children and grand-children What is given with pouring of water, what is enjoyed by three generations, what is protected by good people, what is given by previous kings—these gifts do not cease

Note

This record belongs to the 39th regnal year of the Ganga king Sripurusha and registers the gift of the village Sâliggâme by him (called Kongani Muttarasar in line 31) to a Brahman Bhûtaśarma of Krishnâtrêya-gôtra and Taittirîya-śâkhâ The village given is stated to be situated near Châttûru and Permmânûru From the details of the boundaries stated above it is not possible to locate the village Sâliggâme.

The gift is said to have been made in the presence of all the sâmantas (feudatories) and Attani Also Perbbâna Muttarasar, Sîyavallavarasar, Tegureyar, Maniyar, Nandyâlar, Sîmbalar, and the châturvvaidyas are said to have been informed of the grant Of these Attâni is referred to as a donor during the reign of the Bâna king Mahâvali Bânarasar in a record at Hulikunda (E C X, Bowringpet 48) He seems to have occupied a position of importance under Śrîpurusha (E C X, Kolar 229, 232) See also Nandi Plates of Śrîpurusha (M A R 1914, p 34) Perbbâna was evidently a Bâna ruler He may have been the same as Mahâvali Bânarasar who is associated with Attâni Regarding Śiyavallavarasar, a vîragal at Nekkundi tells us that the servants of Sîyavallavarasa fell during a cattle raid at Mâliyûr and Mr Narasimhachar while noticing this inscription says that he is identical with Siyagella mentioned in some vîragals at Hirigundagal, Tumkur Taluk, as a contemporary of Śrîpurusha and his son Śivamâra II (M A R 1917, p 38) The other witnesses referred to are Tegureyar, Maniyar, Nandyâlar and Sîmbâlar These seem to be the inhabitants of the villages Tegure, Mani, Nandyâla and Sîmbâla *see* Keregâlûr Plates of Mâdhava II, M A R 1930, p 120 Kodunjeruvu grant of the Ganga king Avinîta, M. A R. 1924, p. 67, Nallâla grant of Durvinîta, ibid, p 69, etc) The word châturvaidya means those who are versed in the four Vêdas It is usual to find the châturvêdyas or châturvaidyas cited as witnesses in the Ganga Plates (*see* the Nallâla grant cited before)

A difficulty has arisen with regard to the identification of the donor of this grant. Line 28 contains the name of Durvinîta and line 29 epithets in his praise Then the regnal year and some details of dating are given and next in line 31 of the

plate IV we find Kongani Muttarasar used in the nominative case and referred to as having made the gift According to the text cited above Konganivriddharâja Durvinîta is to be interpreted as identical with Kongani Muttarasar But Kongani Muttarasar or Prithvî Kongani Muttarasar is a name of Srîpurusha and not of Durvinîta according to the inscriptions published so far Also the witness Sîyavallavarasar cited points to Srîpurusha and not Durvinîta as the donor Hence it is to be inferred that the composer or engraver forgot to insert the genealogy of the Ganga kings from Durvinîta to Śrîpurusha in the plates and merely engraved the regnal year and the name Kongani Muttarasa of Śrîpurusha after the word *suprajasâ* in praise of Durvinîta. This position would have to be reconsidered if any definite evidence is obtained to show that Durvinîta also bore the name Muttarasa

The details of dating given, *viz*, the 39th regnal year, Kârtikamâsa, Śuklapaksha and Satabhishak-nakshatra do not help us to determine the date of the present record The Ganga king Srîpurusha has been assigned the date 788 A D by Jouveau Dubreuil In case, however, Durvinîta is taken as the donor, the date would fall about 643 A D according to the same author The characters of the record seem to be of a later date than the usual grants of Durvinîta (*See* Gummareddipura Plates, M A R 1912, p 30, and Uttanûr Plates, M. A R 1916, p. 36)

CHITALDRUG DISTRICT.

Hosadurga Taluk

2

At the village Bâgûr in the hobli of Hosadurga, on a stone lying behind the Village Panchayat Hall

Size 2′—6″×1′—9″

Old Kannada characters and language

ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಾಗೂರು ಗ್ರಾಮದಲ್ಲಿ ಪಂಚಾಯಿತಿ ಹಾಲಿನ ಹಿಂದೆ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2½′×1¾′

ಪೂರ್ವದ ಹಳಗನ್ನಡ

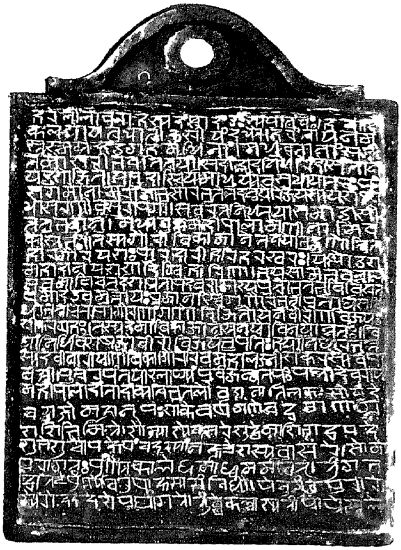
1 ಸ್ವಸ್ತಿಶ್ರೀ ಬಾಲಾದಿತ್ಯರಾಳು

2 ಶ್ರೀಮುಞ್ಜನೆಮ್ಬೊನ್ನೀಲಸಿನ್ದ

3 ಮನಸಿಜರಾನಿಱಿದು

4 ಪಿಡಿದು ತಾನ್ಪೊನ್ದಿದಾನ್

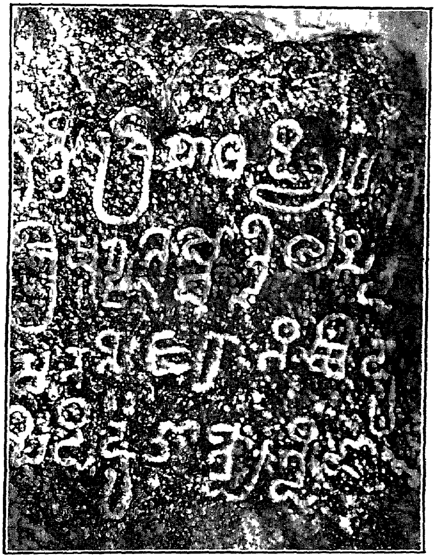
(*a*) CHOLASETTIPALLI GRANT OF DEVARAYA II
(p 157)



1

2

3



(*b*) STONE INSCRIPTION, BAGUR, HOSADURGA TALUK (p 134)

Transliteration

1 svasti śrî Bâlâdityar-âlu
2. śrî Munjanembôn Nîlasinda
3 Manasijarân iridu
4 piḍidu tân pondidân

Translation

Be it well. A servant of Bâlâditya named Śrî Munja pierced Nîlasinda Manasijar and captured them and himself died

Note

This inscription is carved in old Kannada characters which may belong to the end of the 8th century or the beginning of the 9th century A.D The square form of *ba* is used, *ra* is not open but closed, *la* is turned round, etc

The record refers to the heroism of a warrior named Śrî Munja, servant of Bâlâditya Nothing is known about this Bâlâditya Munja is said to have wounded and taken as prisoner Nîlasinda Manasijar It is possible to interpret the word Nîlasinda Manasijar as Nîlasinda and Manasija Nîlasindar may be a chief of the Sinda dynasty of rulers whose kingdom Sindavâdi included parts of Shimoga, Chitaldrug, Dharwar and Bijâpur Districts Though the Sindas came into prominence after the 10th century some references to their earlier rule are also found (*see* Mysore and Coorg from the Inscriptions by RICE, p 147) The name Nîlasinda is not met with so far

Manasijar was an officer under the Ganga king Śrîpurusha (E C III, T -Narasipur 1) as stated in a stone record at Talakâd In case Manasijar of the present inscription is identical with him he would be a subordinate of Śrîpurusha In case this identity is assumed, it is possible to take Bâlâditya as a Châlukyan prince like Vikramâditya or his brother Chandrâditya. There were frequent wars between the Gangas and Châlukyas after the reign of Śrîpurusha and the present record may be an instance of such a battle in which the Sindas also took part

The place of the battle has not been mentioned in the record It is however probable that the fighting may have taken place at Bâgûr itself, the village in which the inscription is found Inscriptions of the reign of Śrîpurusha and his son Śivamâra frequently refer to a battle at Bâgeûr and it is possible that this Bâgeûr may be the same as the present Bâgûr though it was provisionally identified with Bâgûr in the Channarâyapatna Taluk in a previous report (M A. R 1939, pp 121–125). The date of Śrîpurusha is about 788 A. D The present record may belong therefore to the close of the 8th century A. D.

3

At the same village Bâgûr, on a slab set up at the Chandiâpuri entrance.

Size 4′ × 2′

Kannada language and characters

ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಾಗೂರು ಚಂದ್ರಾಪುರಿ ಬಾಗಿಲಲ್ಲಿ 110ನೆಯ ನಂಬರು ಶಾಸನದ ಬಳಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 4′×2′

1 ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂ
2 ದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
3 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜ
4 ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷಂಗಳು
5. ೧೪೬೬ನೆಯ ಶೋಭಕ್ರಿತು ಸಂವತ್ಸರದ ವಯಿ
6 ಶಾಖ ಶು ೧೫ ಬ್ರಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾ
7 ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಸದಾಶಿವ
8 ದೇವ ಮಹಾರಾಯರು ಪ್ರಿಥ್ವಿರಾಜ್ಯಂಗೆಉತಂ ವಿರಲಾಗಿ ಆ
9 ವರ ಸಂದಾನದ ಪೊನಪ್ಪನಾಯಕರ ಮಕ್ಕಳು ಕೃಷ್ಣಪ್ಪನಾಯ
10 ಕರು ತಂಮಮರಮಾಗಣಿಗೆಸಲುವ ಬಾಗುರಸೀಮೆಯ
11 ಚೆಂನಸಮುದ್ರಗ್ರಾಮವನೂ ರಾಮಾಣ್ಯದ ಬೊಂಬಲಾ
12 ಟದ ರಾಮಯ್ಯನವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸ್ತರು ಯಿದಕ್ಕೆ
13 ಆವರು ತಪ್ಪಿದರೆ ತಂಮ ತಂದೆ ತಾಯ ವಾರಣಾಸಿಯಲಿ ವಧಿಸಿದ ಪಾ
14 ಪಕ್ಕೆ ಹೋಹರು ಆ ಗ್ರಾಮಕ್ಕೆ ತಪ್ಪಿದವನ ಹೆಂಡತಿಯ ಆವ
15 ಹೆಂಡತಿಯ ಕೊಟ
16 ಲಿಕಿದನು

Transliteration

1 śubham astu namas tumga-śiras-tumbi-cham-
2 dra-châmara chârave trai-lôkya-nagarârambha-
3 mûla-stambhâya Sambhave | svasti śrî vija-
4 yâbhyudaya Śâlivâhana śakavarushamgalu
5 1466 neya Śôbhakritu-samvatsarada Vayi-
6 sâkha śu 15 Bri srîman mahârâjâ-
7 dhirâja râjaparamêśvara śrî Vîrapratâpa Sadâśiva-
8 dêva-mahârâyaru prithvirâjyam geutam viralâgi â-
9 vara samdânada Ponappa-nâyakara makkalu Krishnappa-nâya-
10 karu tamm[a] amara-mâganige saluva Bâgura sîmeya
11 Chemnasamudra-grâmavanû Râmânyada bombalâ-

12. tada Râmayyanavarige sarvamânyavâgi pâlistaru yidakke
13. âvaru tappidare tamma tamde tâya Vâranâsiyali vadhisida pâ-
14-16. .

Translation

Good fortune Salutation to Śambhu Be it well. On Thursday the 15th lunar day of the bright half of Vaiśâkha in the year Śôbhakritu, 1466th year of the auspicious Śâlivâhana era —

While the illustrious mahârâjâdhirâja râjaparamêsvara srî vîra-pratâpa Sadâśiva-dêvamahârâya was ruling the earth —

His agent or envoy (samdhânada) Ponappa-Nâyaka's son Krishnappa Nâyaka granted to Râmayya of *Râmânyada Bombalâta* (marionette show of the Râmâyana story) the village Chennasamudra in Bâgura-sîme in his *amara-mâgani*, free of taxes. He who confiscates this will incur the sin of slaying his parents in Benares (Further imprecations continue, but have been omitted in the transliteration and translation)

Note.

This is an instance of the grant of a village for the enactment of a marionette show of the Râmâyana story The date of the grant corresponds to Thursday, 19th April 1543 A D and the grant was made in the reign of Sadâsiva of Vijayanagara by Krishnappa Nâyaka whose title *sandhânada* indicates that he was an envoy of the king

4

At the same village Bâgûr, on a slab in the pavement of the rangamantapa in the shrine of the goddess in the Chennakêśava temple.

Kannada language and characters

ಅದೇ ಬಾಗೂರು ಗ್ರಾಮದ ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಅಮ್ಮನವರ ಗುಡಿಯ ರಂಗಮಂಟಪದ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು

1 ಶ್ರೀ
2 ಂಗಉಟಯ ಸ್ವಾಮಿಸೇವೆಯ
3 ಂಮಾಡಿದ

Note

This records that a person named Gautaya did service for the god. Probably he constructed the rangamantapa of the shrine of the goddess (Lakshmî) in the above temple of Chennakêśava

No date is given. The characters seem to belong to the 18th century A D.

5

Holalkere Taluk

At the village Kumminagatta in the hobli of Tâlya, on a vîragal set up near the Îsvara temple

Size 3′×2′—6″.

Kannada language and characters

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕು ತಾಳ್ಯದ ಹೋಬಳಿ ಕುಮ್ಮಿನಗಟ್ಟದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′×2½′.

I ನೆಯ ಪಟ್ಟಿ —

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತುವಿಷು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸು ೧ ಸೋಮ
ವಾರದಂದು ಸಿಂಗೆಯನಾಯ್ಕ ಮುಲೆಹಾಸಿಂದನು
2. . ಕಾದಿದಲ್ಲಿ ಕುಂಬೆಯನಹಳ್ಳಿಯ ಘಟ್ಟದ
ಪಡಿಯನಾಯ್ಕನು ಯಿಟ್ಟಿಯಲ್ಲಿಇರಿದು ಕು

II ನೆಯ ಪಟ್ಟಿ —

3 ದುರೆಯ ಕಳ ಕುದುರೆಯ .
4 ಳತ್ತಇರಿದು ಕುಂಬೆಯನಹಳಿ . .
ಗೋಡಬಯಲಲಿ ಸಂದರು

Note

This records the valour of a warrior named Padiya Nâyaka of Kumbeyanahalli valley in fighting against the cavalry troops of Singeyanâyaka and Mulehâsinda. He is said to have fought with a spear and died in the battle. The date of the record is given as Vishu sam. Śrâvana śu 1 Monday No Śaka year is given. The characters seem to belong to the 13th century A.D. Kumbeyanahalli was probably the old name of Kumminagatta

6

Hiriyur Taluk.

At the town of Hiriyûr in Hiriyûr hobli, on a pillar in front of the Vîrabhadra temple.

Kannada language and characters

ಹಿರಿಯೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಗರುಡಗಂಬದ ಪೂರ್ವಮುಖದಮೇಲೆ ಬರೆದಿರುವುದು

1. ವೀರೇಶ್ವರ ದೇವ
2 ರ ಕಂಬವ ನಿಲಿ
3. ಸಿದ ಸಿದ್ಧಮಲ್ಲಿ
4 ಕಾರ್ಜುನದೇವ
5. ರ ತಂದೆತಾಯಿ
6. ಗಳು ಮಂ[ಗ]ಳವು
7. ಹಾ ಶ್ರೀ ಶ್ರೀ

Translıteratıon.

1 Vîrêsvara-dêva-
2 ra kambava nılı-
3 sıda Sıddha Mallı-
4. kârȷuna-dêva-
5. ra tamde tâyı-
6 galu mam[ga]la ma-
7. hâ śrî śrî

Translatıon.

The parents of Sıddha Mallıkârȷunadêvar who set up the pıllar of the god Vîrêsvara. Good fortune

Note

Thıs ınscrıptıon ıs carved on the pıllar below the bas-relıef figures of a couple who appear to be of hıgh rank from theır drapery, etc They are saıd ın the record to be the parents of a person named Sıddha Mallıkâıȷunadêva who set up the above pıllar The characters seem to belong to the 17th century A D.

7

CHALLAKERE TALUK

At the vıllage Reddıhallı ın the hoblı of Challakere, on a stone near the Mallıkârȷuna temple.

Sıze 2′ × 1′—3″

Kannada language and characters

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ರೆಡ್ಡಿಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ ಇರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2′ × 1¼′

1 ಸ್ವಸ್ತಿಶ್ರೀ ಶಾಲಿವಾಹ
2 ನಶಕವರುಷಂಭುಲು ?
3 ವಿಕೃತಿಸಂವಥ[ರಮಾ]
4 ಗ ಸುಧ ಅ ಮಿ
5 ಮಂ ತಿರು[ಮಲ]
6 ಪತಿಗೆ
7 ಬಿಟ್ಟಮಾನ್ಯ

Note.

Thıs records the grant of some land for the God Tırumalapatı (or Venkataramanasvâmı) on Tuesday, the 8th lunar day of the brıght fortnıght of Mâgha ın the year Vıkrıtı No Śaka year ıs gıven

The characters seem to belong to the 17th century A D.

HASSAN DISTRICT.

8

Belur Taluk.

At the town of Bêlûi, on a pillar lying in the enclosure of the Kêśava temple. (This was brought from the ruins of the fort walls at Bêlûi)

Kannada language and characters

ಬೇಲೂರು ಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ತಂದಿಟ್ಟಿರುವ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು

1 ಸ್ವಭಾನುಸಂವತ್ಸರ ಸುರಿಸಂ
2 ಕ್ರ ಮಾಣ ಸಾತಿವಡೆರು ಬರ
3 ಲೆಂದು ಸಗಣೇಸ್ವರಕೊಪ್ಪ ಸಾತಯ ವಡೆ
4 ರು ವೊತ್ತೆಸಲಲೆಂದು ರಾಸಿಗೆ ಸೊಪ್ಪ
5. ಕಟ್ಟಿ ರಾಜ(ಸಿ)ಯುವದೆಲ್ಲವನು ಹೇರಾಸಿ ಮಾ
6 ಡಿದರು ಗೋಳಿಯಬೀಡಿನ ಸಿವದೇವನ ಹೆಂಡ
7 ತಿ ಗರಜಿಯಲಿ ಗಂಡು ಜನವಂ ವೊಡಗೊಂಡು
8 ಬಂದು ತಂನ ಭತ್ತವನು ಕೊಂಡರೆಂದು ಬಂ
9 ದು ಆರಾಸಿಯೊಳಗೆ ತಂನ ಭತ್ತವನು ಕೊಂ
10 ಡು ಹೋದರು ಮಿಕ್ಕಾದ ಭತ್ತ ನೂಱಮೂವತ್ತೆರಡು ಸೊ
11 ಲಗೆ ಭತ್ತವನು ಬೇಲೂರಪಟ್ಟಣಸ್ವಾಮಿಯಿಂ ತೆ
12. ಗೆದು ಸೊಲಗೆಯಲಿ ಆ ನೂಱಮೂವತ್ತೆರಡು ಸೊಲ
13. ಗೆ ಭತ್ತವನೂ ಹೊಯ್ದರು ಆವಾವವನು ಧರ್ಮ್ಮ ಬು
14 ದ್ಧಿ ಉಳ್ಳವನು ದೇವರಿಗೆ ಆ ಭತ್ತವ ಯೀಸಿಕೊಂ
15 ಡು ಸೊತೆಯನಿಕ್ಕಿಸುವುದು ಯಿದಕ್ಕೆ ರಾಜು ಉಡ
16 ಱ ಅಕ್ಕರಿಲ್ಲಾ (ದುಣುವ ॥ ?)

Note

This inscription seems to record that one Sâtivadeyar or Sâtayavadeyar of Saganêsvarakoppa pledged the produce of all his lands in that village for some act of charity and sealed the whole heap of grain of his by covering it with leaves But it is stated that a lady who was the wife of Śivadêva of Gôliyabîd brought some men from Garaji and took away from the sealed heap what she claimed to be her own portion of the paddy which had been put into the heap. The remaining hundred and thirty-two solages of paddy were measured and taken away from (the custody of) the pattanasvâmi of Bêlûr It was stipulated that any charitable man might receive this paddy and do the mortar-pointing work (or white-washing) in the

temple It was further laid down that there was no written charter of the king and priests (or Râju uder) for this grant

The meaning of this record is far from clear It is not stated in what temple the mortar work (or white-washing work) should be done. But the mention of pattanasvâmi of Bêlûr makes it probable that the temple referred to is the well-known Kêśava temple at Bêlûr Nothing is known about this Sâti Vodeyar

The date of the grant is given as Svabhânu-samvatsara Sûrya-sankramana. The date is not expressed in terms of the Śaka era No particular sankramana day on which the event occurred is named.

The characters seem to belong to the 15th or 16th century In the 15th line there is an expression *yidakke Râju udera akkarillâ* This might be interpreted as "there is no authority (letter) of Râju uder (Râja Vadeyar) for this" or "there is no (necessity for) authorisation of this grant from the kings or priests" In case the former meaning is taken, the grant would go to the reign of King Râja Vadeyar I of Mysore who became king of Seringapatam in 1610 A.D , but he was not the ruler of the Bêlûr kingdom in his reign and the characters also point to an earlier date

The place Saganêsvara Koppa cannot be located There are two villages Hire Sakuna and Chikka Sakuna in the Sorab Taluk Whether they have anything to do with Saganêsvara Koppa cannot be determined Śakunarâya is said to be the name of the god Ânjanêya (M A.R , 1911, p 53) Gôliyabîd and Garaje are villages in the Mûdagere and Bêlûr Taluks

9

At the same town Bêlûr, on a fragmentary stone found in the back-yard of Mailârayya's house

Size 2'×1'.

Kannada language and characters

ಬೇಲೂರು ಕಸಬೆಯಲ್ಲಿರುವ ಮೈಲಾರಯ್ಯನವರ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ ನೆಲವನ್ನು ಅಗೆಯುವಾಗ ಸಿಕ್ಕಿದ ಶಾಸನದ ತುಂಡು ಕಲ್ಲು—ಎಡಭಾಗ ಹೋಗಿದೆ

ಪ್ರಮಾಣ 2'×1'.

1 . . . . ತ್ರೈತ
2 . . . ವಾಪಳ
3 ಪೊಯ್ಸಳ ಚಕ್ರವ
4 . . ಮಹಾರಾಜಧಿರಾಜಂ
5 . . . ದ್ಯುಮಣಿ ಸರ್ವ್ವಜ್ಞ ಚೂಡಾ
6 . . ಡ ಏಕಾಂಗ ವೀರ ಅಸಹಾಯ
7 . . . . ಮಗಧರಾಜ್ಯ ನಿಂಮ್ಮೂರ್ಳನ ಚೋಳ ರಾಜ್ಯ
8 . * . ಹೊಯ್ಸಳ ಶ್ರೀವೀರ ನಾರಸಿಂ
9 . . . ರಲು ಸಕ ವರುಶದ ೧೧೫೦ ನೆಯ ವಿಶುಸಂ

. ರೂಂ ಮೆಯಲಂಣ್ಣಮ ಭಟ್ಟರ ಮಗ ದೋರಪ
. ವೇಳಾಪುರದಲ್ಲಿ ಶ್ರೀ ಗೋಪಾಳದೇವರನು ಸು
. ರಕ್ಕಂ ತೊಳ್ಳಲು ಮುದ್ದಗಉಡ ಚಟ್ಟಗಉಡ ತಗ
. . . ಲೋಕಗಉಡ ಕಂಣ್ಣಗುಪ್ಪೆಯ ಬಂಮ್ಮಗಉಡನೊ
. . ಳು ಆ ನಾಡೊಳಗಣ ಕಾರಬಯಲನು ಧಾರಾಪೂರ್ವ್ವ
ದಂಣ್ಣಾಯಕರು ಯೀಗೋಪಾಳ ದೇವರಿಗೆ ಎಂಮ್ಮೆಸಂದಿಯ ಹೊಸಹ
ಸ೨ ಲಗ ಗದ್ದೆಯನು ಬಿಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ
ಸುಂಕದ ರಾಮದೇವ ಹೆಗ್ಗಡೆ ಬೆಲುಹೂರ ಕೊಟ್ಟಗೆದೆಱೆವೊ
. . ರಸಮಸ್ತ ನಖರಂಗಳು ನೂಲಪರ್ವ್ವಕ್ಕೆ ಸಲಿಸಿ ಬಹಗಂಸೆಡೆ
ವಾಸಿ ಮಾಧವ ದಂಣ್ಣಾಯಕರು ಗೋಪಾಳ ದೇವರಿಗೆ ತಗರೆನಾಡೊಳ
. ಡಿ ಕೊಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಮಲಿಯದಂಣ್ಣಾ
ದಂಣ್ಣಾಯಕರು ತಗರೆ ನಾಡೊಳಗಣ ಮಲ್ಲವಳ್ಳಿಯನು ಶ್ರೀಗೋಪಾ
ಯ ಬಸವಯ್ಯನ ಮಗ ಸಾವಾಸಿ ಬೊಪ್ಪಜ್ಜನು ಬಳ್ಳವೆನಾಡೊಳ
. ಬೆಲೆಗೋಳಾಗಿ ಕೊಂಡು ಕೊಟ್ಟನು ಈ ಧರ್ಮ್ಮಕ್ಕೆ ಶ್ರೀವೈಷವರುಂ
ನೂಱೆಂಟು ಮಹಾಜನಂಗಳು ಮದುವೆಯಲು ಉಚಟಿ (ವ ?)
ಂತದಲು ಹಾಗಬಂದು ಯಿಂತಿನಿಸುವನು ಬೆಲುಹೂ
ಬಹರು ಈ ಧರ್ಮ್ಮಕ್ಕೆ ಅವರುಂ ಸಹಾಯರು ನರಸಿಂಗ
ಡಲ ಗದ್ದೆಯನು ಶ್ರೀಗೋಪಾಳ ದೇವರಿಗೆ ಸಂ
ಯಮಗ ಮಾಚಿಸೆಟ್ಟಿ ಶ್ರೀ ಗೋಪಾಳ ದೇವರಿಗೆ ಮಂ
ದತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ।
ದಾನಾಛ್ರೇಯೋನು ಪಾ
. ಂದ ದಂಣಾ

Note

This record is full of lacunæ as a portion of the inscription slab is broken and a portion to the left is lost

It belongs to the reign of the Hoysala king Narasimha II and is dated in the year Vishu Ś 1150 It states that the god Gôpâladêvaru was set up at Bêlûr in that year by Annamabhatta's son Dôrapa and that certain gaudas named Muddagauda of Tolalu, Chattagauḍa, Lôkagauda of Tagare, Bammagauda of Kannaguppe made a grant of land named Kârabayal for the god Among the other grants for the same temple are mentioned the gift of *kottage-dere* (tax on cattle sheds) of Beluhûr (Bêlûr) by Râmadêva-heggade, customs officer, some money grant by the *nakharas* (merchants) for the *nûla-parvva* festival (Śrâvani festival) some land grant in the Tagare-nâd district by Sâvâsi Mâdhava dannâyaka the gift of the village Mallavalli in Tagarenâd by the mahâpradhâna Maliya-dannâyaka the gift of some land by Sâvâsi Boppajja, son of Basavayya, after purchasing the same in the Ballavi-nâd district and also the gift of some land at Emmesandi village by some dannâyaka

The Śrîvaishnavas (of Bêlûr) and 108 mahâjanas (Brahmans) also of Bêlûr ? agreed to pay one hâga on each occasion of marriage in their houses for the services of the same god Gôpâla and they would thus help or protect the charity A person named Narasinga is said to have given wet lands to the extent of one salage for the god and another person named Mâchisetti is also stated to have made some grant for the same god The details of the grant are not clear

The usual imprecatory stanza occurs at the end of the grant

It is not known what became of the temple of Gôpâlasvâmi referred to here at Bêlûr No temple of that name now exists in the town

The dating of the grant seems to be irregular Ś 1150 is Sarvadhâri corresponding to 1228 A.D. The nearest cyclic year Vishu is Ś 1143 equivalent to 1221 A D Taking the cyclic year as correct, the date is equivalent to 1221 A D

10

At the same town Bêlûr on a stone set up in the land of Varadaiyangâr near the Yagachi river to the north east

Size 2′—6″ × 1′

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯದಲ್ಲಿ ಹೊಳೆಯ ಬಳಿ ಇರುವ ವರದಯ್ಯಂಗಾರ್ಯರ ಗದ್ದೆಯಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದು ಈಗ ತೆಗೆದಿಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2½′ × 1′.

ಶಂಖ, ಕೋದಂಡರಾಮ, ಚಕ್ರ

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಬಹುಧಾನ್ಯ ಸ
2 ಂವತ್ಸರದ ಭಾದ್ರಪದ ಶು ೧ಂ ವ (ಮ?)
3 ಂ ಶ್ರೀಮದಮಹಾರಾಜಾಧಿರಾಜ ರಾ
4 ಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಹರಿಹರಮ
5 ಹಾರಾಯರು ಶ್ರೀವೀರಬುಕ್ಕರಾಯರು
6 ತೆಪ್ಪದ ನಾಗಂಣವೊಡೆಯರಕಯ್ಯ
7 ಲು ಮಾಡಿಸಿದ ದ್ಧಂರ್ಮ್ಮವನೂ ಪಾಲಿಸಬೇ
8 ಕೆಂದು ಹರಿಹರಮಹಾರಾಯರು ಗುಂ
9 ಡಪ್ಪದಂಣಾಯಕವೊಡೆಯರಿಗೆ ನಿರೂ
10 ಪವಕ್ಕೊಟ್ಟು ಬೇಲೂರ ಸುರೇಂದ್ರತೀರ್ಥ ಶ್ರೀ
11 ಪಾದಂಗಳ ಮಠದ ಶ್ರೀರಾಮದೇವರಿಗೆ
12 ಪೂರ್ವ್ವದಲ್ಲಿ ಅರಮನೆಯಿಂದ ಶ್ರೀರಾಮ
13 ದೇವರ ಅಮ್ರುತಪಡಿ ಯತಿಗಳಭಿಕ್ಷೆ ದೇವ
14 ರ ದೀಪ್ತಿಗೆ ಕೊಟ್ಟುಬಹ ವರಹಗಳ॥ ೩
15 ರಿಂಗೆ ಬೇಲೂರ ಮಾಲೆಗಾಱ ಚಉಡ

16 ಪ್ಪಬಸಪ . . ಸೆಟ್ಟಿಗಳಭಾಗೆ
17 ಯ ಕೋಟೆ . ಯಬಯಲಗ
18 ದೆಕಡಹು . . ಬಯಲಲೂ

ಎಡಗಡೆ —

19 ರಿಂದ ಬೇಲೂರ ಮಾಲೆಗಾಱ ಚಉ
20 ಡಪ್ಪಬಸವಂಣನಾಯಕರುಗಳಿ
21 ಗೆ ಯೀಕೋಟೆಯಬಯಲಗದೆಕಡಹು
22 ಭಣಗಿಲಬಯಲಲು ಕಡಹು ೧ಉ
23 ಭಯಂ೨ನು ಶ್ರೀರಾಮದೇವರಿಗೆ ಕೊಟ್ಟಕೊ
24 ಡಗಿಯಾಗಿ ಬೇಲೂರನಾಗರಸರು ಗು
25 ಂಡಪ್ಪದಂಣಾಯಕವ್ರೊಡೆಯರ ನಿ
26 ರೂಪದಿಂದ ಹೊಂನಿಂಗೆ ಶಲವಾಗಿ ಕೊ
27 ಡಗಿಯಾಗಿನಡವಹಂಗೆ ಕೊಟ್ಟಗದ್ದೆ ಊ
28 ರಸೇನಬೋವ ನಾರಾಣದೇವನ ಬರಹ ನಾ
29 ಗರಸರ ಬರಹ ಯೀಧಂಮವನೂ ಬ್ರಾ
30 ಹ್ಮಣ ಕ್ಷತ್ರಿಯ ವಯಿಶ್ಯ ಶೂದ್ರ ಮುಂ
31 ತಾಗಿ ಕಿಡಿಸಿದವರಿಗೆ ಶ್ರೀವಾರಣಾಸೆಯ
32 ಲಿ ಗುರುಮಾತಾಪಿತೃಗಳ ವಧಿಸಿದ ದೋ
33 ಷದಲಿ ಹೋಹರು ॥ದಾನಪಾಲನಯೋ
34 ಮಧ್ಯೆ ದಾನಾಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾ
35 ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪ
36 ದಂ ಮಂಗಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

1 svasti śrîmatu Bahudhânya-sa
2 mvatsarada Bhâdrapada śu 10 Va (Ma ?)
3 m śrîmada mahârâjâdhirâja râ-
4 ja-paramêśvara śrî Vîra Harihara-ma-
5 hârâyaru śrî Vîra Bukkarâyaru
6 Teppada Nâgamna-vodeyara kayya-
7 lu mâdisida ddarmmavanû pâlisabê-
8. kemdu Harihara-mahârâyaru Gum-
9 dappa-damnâyaka-vodeyarige nirû-
10. pava kottu Bêlûra Surêndra-tîrtha-srî
11 pâdamgala mathada Śrî Râma-dêvarige
12 pûrvvadalli aramaneyimda srî Râma-
13 dêvara amrutapadi yatigala-bhikshe dêva-

14 ra dîptige kottubaha varaha ga 4½ 3
15 rimge Bêlûra mâlegâra Chauda-
16 ppa Basapa . . settigala bhâge-
17 ya kôte ya bayala ga-
18 de kadahu . bayalalû-

Left side—

19 rimde Bêlûra mâlegâra Chau-
20 dappa Basavamna-nâyakarugali-
21 ge yi-kôteya bayala gade kadahu
22 Bhanagila-bayalalu kadahu 1 u-
23 bhayam 2nu Śrî Râmadêvarige kotta ko-
24 dagiyâgi Bêlûra Nâgarasaru Gu-
25 mdappa-damnâyaka-vodeyara ni-
26 rûpadimda homnimge salavâgi ko-
27 dagiyâgi nadavahamge kotta gadde û-
28 ra sênabôva Nârâna-dêvana baraha Nâ-
29 garasara baraha yî dhammavanû Brâ-
30 hmana Kshatriya Vayiśya Śûdra mum-
31 tâgi kidisidavarige śrî Vâranâseya-
32 li guru-mâtâ-pitrugala vadhisida dô-
33 shadali hôharu ॥ dâna-pâlanayô[r]
34 madhye dânâchhrêyônu-pâlanam dânâ[t]
35 svarggam avâpnôti pâlanâd achyutam pa-
36 dam mamga[la] maha śrî śrî śrî

Translation

Be it well On the 10th lunar day of the bright half of Bhâdrapada in the year Bahudhânya, on Vaddavâra, the illustrious mahârâjâdhirâja râja-paramêsvara śrî Vîra Hariharamahârâya issued a nirûpa to Gundappa-dannâyaka, in order that he might protect the charity made by srî Vîra Bukkarâya through Teppada Nâganna Vodeyar —

In place of the former payment by the palace of 4 varahas and 8 hanas to the god śrî Râma, of the matha of Surêndratîrtha-śrîpâda at Bêlûr for food offerings to the god Srî Râma, feeding of ascetics and illuminations, wet lands to the extent of 2 kadahus consisting of the portions of wet lands of Mâlegâra (garland-maker) Chaudappa and Basappa in the rice lands adjacent to the fort at Bêlûr ? including one kadahu in Bhanagilabayal [meaning of the details of the lands granted not clear] were given as *kodagi* for the god Srî Râma dêvaru by Nâgarasa of Bêlûr under the nirûpa of Gundappa-dannâyaka Vodeyar

Writing of Nâranadêva, the village accountant Writing (signature) of Nâgarasa

Whoever destroys this gift, whether a Brahman, Kshatriya, Vaisya or Śûdra, will incur the sin of slaying his parents in the holy Vâranâsi Between making a gift and protecting it, protecting a gift is more meritorious than making the gift. By making a gift one goes to svarga, by protecting a gift one goes to a region from which there is no fall Good fortune

Note

This inscription stone was lying buried in the land of Mr. Varadaiyangâr and discovered by him while making some improvements to his land There is writing both on the front and a side of the stone Above the writing in front are carved the figures of conch and discus and Râma holding a bow

The inscription is stated to have been issued during the reign of the Vijayanagar king Harihara From the references to his predecessor Bukkarâya and also to the ministers Teppada Nâganna Vodeyar and Gundappa-dannâyaka, it is evident that this Harihara is Harihara II who ruled from 1377 to 1404 The object of the grant is to record the gift of some lands at Bêlûr for the expenses of the worship of the god Râma, and of the feeding of the ascetics in the matt of the ascetic Surêndra-tîrtha of Bêlûr in place of a money grant of 4 varahas and 8 hanas made by the king Bukkarâya (Bukka I, 1356–1377) from his palace for the same object through his minister Teppada Nâganna Vodeyar The order is addressed by the king Harihara II to his minister Gundappa-dannâyaka and carried out by Nâgarasa of Bêlûr

Of the persons named in the grant, Teppada Nâganna Vodeyar was a general under the Vijayanagar King Bukka I (*see* E C VI, Mudagere 25 of 1359, E C IX, Hoskote 93, M A R 1936, p 95, Chandâpura stone of 1360 A.D) He had a title Khantikâra-râyara-ganda Gundappa-dannâyaka was an officer of Harihara II He re-built the tower over the gateway of the Bêlûr Kêsava temple in 1397 A.D (E C V, Belur 3)

Regarding the donee Surêndra-tîrtha-śrîpâda, the head of a matt at Bêlûr, very little is known There is a small matt at Bêlûr belonging to the head of the Râghavêndrasvâmi Matt There is however no ascetic at the matt nor is the god Kôdandarâma enshrined therein An ascetic of the lineage of the Râghavêndrasvâmi matt named Surêndra-tîrtha is known to have flourished in 1513 A D and the god worshipped in the matt is Râma with the bow (M A R 1917, p. 17) But the date is too early for the present grant No ascetic of the name of Surêndra with a matt at Bêlûr and worshipping the god Râma as the principal deity is met with so far. Hence it is not possible to find out further details about the donee Surêndra-tîrtha-śrîpâda of the present grant.

The date of the record is given as Bahudhânya-sam. Bhâdrapada su 10. The only Bahudhânya occurring in the reign of Harihara II is the year Ś 1320 Bahudhânya Taking this year Bhâdrapada su 10 coincided with Thursday, 22nd

August 1398 A D The week-day given in the grant appears to resemble Va standing for Vaddavâra which by some is taken to be Thursday and by others as Saturday Taking the former interpretation, the date of the grant is equivalent to Thursday, 22nd August 1398 A D

11

At the village Bittaravalli in the hobli of Bêlûr, on a vîragal at the entrance of the village

Size 2′—6″×2′—0″

Kannada language and characters

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಿಟ್ಟರವಳ್ಳಿ ಊರಬಾಗಿಲಲ್ಲಿರುವ ವೀರಗಲ್ಲು

Iನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

1 ಸ್ವಸ್ತಿಶ್ರೀ ಮನು [ಮ] ಹಾಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀಪೂರವರಾ
2 ಧೀಶರಂ ವಾಸಂತಿಕಾದೇವೀಲಬ್ಧ ವರಪ್ರಸಾದಂ ಸನಿವಾ
3 ರಸಿದ್ಧಿ ಗಿರುದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ ಅಸಹಾಯಶೂ
4 ರ ಪ್ರತಾಪಹೊಸ್ಯಣವೀರಬಲ್ಲಾಳಭೂಪತಿ ಕುಱುಗೋಡ

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

5 ಕೋಟೆಯ ಕೊಂಡಲ್ಲಿ ಬಿಟ್ಟರಹಳ್ಳಿಯ ಬಿಟ್ಟಿದೇವನಮೇಗಾಹಿನಲೆಂಕ ಬಿ
6 ಟ್ಟಯನ ಮಗ ಲೆಂಕ ಮಾಚೆಯನ ಮಗ ಬಳ್ಳಿಗಾವೆಯಬಂಮೆಯನ
7. ಮಗ ಕೂಸರಾಮಯ ಸಕ ವರ್ಶದ ೨೦೨೭ನೆಯ ಆನಂದ ಶಂವತ್ಸರ
8 ದ ಭಾದ್ರಪದ ಸುದ್ಧ ಪಾಡಿವಸುಕ್ರವಾರದಂದು ಕೂಸರಾಮೆಯಂಗೆ
9 ಅವನಂಣ ಲೆಂಕಸೋಮೆಯ ನಿಲಿಸಿದ ಕಲ್ಲು ॥ ನಮಶಿವಾಯ

Transliteration

I—

1 svasti srîmanu [ma] hâmamdalêsvaram Dvârâvatî-pûravarâ-
2 dhîsaram Vâsamtikâ-dêvî-labdha-vara-prasâdam Sanivâ-
3 ra-siddhi giru-durga-malla chaladamka-Râma asahâya-sû-
4. ra Pratâpa Hosyana-Vira Ballâla-bhûpati Kurugôda-

II—

5 kôteya komdalli Bittarahalliya Bittidêvana mêgâhina lemka Bi-
6 ttayana maga Lemka Mâcheyana maga Balligâveya Bammeyana
7 maga Kûsarâmaya Sakavarśada 2027 neya Ânamda-śamvatsara-
8. da Bhâdrapada suddha pâdiva Sukravâradamdu Kûsarâmeyamge
9. avanamna Lemka-Sômeya nilisida kallu || nama Sivâya

Translation

Be it well When the illustrious mahâmandalêsvara, lord of the excellent city of Dvârâvati, obtainer of boons from Vâsantikâdêvì, Śanivârasiddhi,

giridurgamalla, a Râma in moving battle, unassisted hero, Pratâpa Hosyana Vîra Ballâlabhûpati captured the fort of Kurugôd —

Kûsa Râmaya, son of Bammeya of Balligâve, who was the son of Lenka (personal attendant) Mâcheya, son of Lenka Bittaya, body-guard (mêgâhina-lemka) of Bittidêva —

On Friday the 1st lunar day of the bright half of Bhâdrapada in the year Ânanda, Śaka year 2027 (?) Lenka Sômeya, elder brother of Kûsa Râmeya set up this stone for Kûsa Râmeya salutation to Śiva

Note

This records the death of a warrior named Kûsa Râmeya, descendant of Lenka Bittaya, who belonged to the bodyguard of the Hoysala king Vishnuvardhana, on the occasion of the capture of the fort of Kurugôd by the Hoysala king Ballâla II. The present vîragal is said to have been set up by the elder brother of the deceased warrior The words expressing the death of Kûsa Râmeya are omitted in the record though the meaning intended is quite clear

Regarding the date of the death of the warrior, the vîragal has the date Ś 2027 Ânanda sam Bhâdra su 1 Friday The last figure 7 is not quite clear The date however is quite wrong The king in whose reign the event recorded took place is named Hoysala Ballâla who took the fort of Kurugôd It is known that this fort was captured by Ballâla II in the year Ânanda on the 1st lunar day of the bright half of Bhâdrapada, the year Ânanda being regarded as equivalent to 1194 A D. (*see* E C V, Belur 204 and Arsikere 5 of 1194 A.D). The Śaka year given in one of these records is 1117 In the present vîragal also the same figure 1117 ought to have been incised, but the engraver seems to have made a mistake and written 2027. Taking the year Ś 1117 Ânanda, Bhâdrapada su 1 corresponds to Thursday, 18th August 1194, if we take the lunar month and Friday, 16th September 1194, if we take the solar month corresponding. The latter was probably the date intended as the week day given is Friday Hence the date of this vîragal may be regarded as equivalent to Friday, 16th September 1194 A D

Kurugôd is a place in the Bellâri District and is referred to in several inscriptions. This is one of the instances of vîragals set up in the native places of the warriors slain in battle, though the field of battle was far away

12

At the village Hiri Garje in Arehalli hobli, on a vîragal near the Gundabrahma shrine

Size 2′—6″ × 1′—3″

Kannada language and characters

ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ಹಿರೆಗರ್ಜೆ ಗ್ರಾಮದ ಗುಂಡಬ್ರಹ್ಮ ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ಇರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{4}'$

Iನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

1 ಶ್ರೀಸಕ ವರುಷ ೧೨೦೯ನೆಯ ವೆಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗು

2 ನ ದಂದು .

3.

4 ಹಿರಿಯ ಗರ್ಜೆಯ ತುಱುವಮುಗುಚ್ಚಿ

5 ರದು ಯಲು

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

6 ದು ಹಲರಂ ಕೊಂದು ಸುರಲೋಕಕ್ಕೆ ಸಂದ ಅತ

7. ನ ತಂಮ ರ ಗಲ ನಿಲಿಸಿದ

Note

This inscription is full of lacunæ as several letters are quite worn out and are illegible It seems to record the heroism of a warrior in protecting the cattle of the village Hiriya Garje against robbers and his death while fighting A younger brother of the deceased warrior is said to have set up the vîragal It is dated in Ś 1209 Vyaya sam Phâlguna corresponding to February 1287 A D No king is named in the record

13

At the village Halebîd in the hobli of Halebîd, on a pillar in the south-eastern corner of the navaranga in the Hoysalêsvara temple

Kannada language and characters

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಹೊಯ್ಸಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಆಗ್ನೇಯ ಮೂಲೆಯ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು

1 ಹೇಮಳಂಬಿಯ

2 ಚಯಿತ್ರ ಮಸದಲಿ ಚರಿಚರಿಹಳಿ

3 ಯ ಗಾಣಿಗರ ಚೆನಿಸೆರಿಯ ಮಗನು

4 ಸುರಿಸೆರಿಯರು ಹೊಯಿಸಳೇಶ್ವರ

5 ದೇವಾರಿಗೆ ಸುಂಣಕೆ ಕೊರದು ಯೆರ

6 ಡು ಹೊನು

Note

This short inscription in the Hoysalêsvara temple records the gift of two *hons* by Surisetti, son of Chennisetti, an oil monger of the village Chattichattihalli (same as Chatchathalli near Halebîd) for the whitewashing of the Hoyisalêsvara temple (Hoysalêsvara temple). The donation is said to have been made in the month of Chaitra in the year Hêvilambi It is not dated in the Śaka era.

The characters seem to belong to the close of the 13th or the beginning of the 14th century A D.

14

At the village Halebîd in the hobli of Halebîd, on a slab in the ceiling of the navaranga of the Kariyamma temple

Size 8′ × 2′ — 6″.

Kannada language and characters

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಊರ ಬಾಗಿಲ ಮೇಲ್ಛಾವಣಿಯಲ್ಲಿದ್ದ ಕಲ್ಲು

(ಈಗ ಕರಿಯಮ್ಮನ ಗುಡಿಯ ನವರಂಗದ ಮೇಲ್ಛಾವಣಿಗೆ ಹಾಕಿದ್ದಾರ)

I ಪಟ್ಟಿಯಲ್ಲಿ—

1 ನಮಶ್ಶುಂಗ ಶಿರಶ್ಶುಂಗ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಳೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಸಂ [ಭವೆ]

2 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾ ಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾ

3 ವಾಸನ್ತಿಕಾ ದೇವೀಲುಬ್ಧವ [ರ] ಪ್ರಸಾದಂ ಮ್ಯ [ಗ] ಮದಾಮೋದಂ ಚೋಳರಾಜ್ಯ ಮಂಡಳಿಕ

4 ಬೇಂಟೆಕಾಱಂ ರಿಪುಗಜ ಗಂಡಬೇರುಂಡ ಮಲೆಪರೊಳು ಗಂಡನು ಮೆನಿಪ ಶ್ರೀಮನು ಮಹಾ ಮಂಡಳೇಶ್ವರ

5 ತಳಕಾಡು ಗಂಗವಾಡಿ ನೊಳಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಂಗಲು ಹಲಸಿಗೆ ಬೆಳ್ವಲಂಗೊಂಡ ಭುಜಬಳವೀ

II ಪಟ್ಟಿಯಲ್ಲಿ—

6 ರ ಗಂಗ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ್ನ ಸಹಾಯ ಸೂರ ನಿಸ್ಸಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರಸರು

7 ಮುರಾರಿ ಕೇಸವ ನಾರಸಿಂಗನ ಮೇಲೆತ್ತಿ ನಡೆದು ಹದಡೆಯ ಕುಪ್ಪದಲಿ ಬೀಡಿಟ್ಟು ನಡೆದಲ್ಲಿ ಶ್ರೀವೀರ ಬಲ್ಲಾಳು ದೇವರು ಮುಂ

8 ಗುಡಿಯಂ ಬೆಸಸಲು ಸಕವರ್ಶ ೧೧೧೧ನೆಯ ಸವುಮ್ಯ ಸಂವತ್ಸರದ ಅಶ್ವೀಜಸು ೨ಲು ॥ ಸ್ವ[ಸ್ತಿ] ಶ್ರೀ

9 ಮತುವಾರುವ ಸಾಹಣದೆ ರಾಜಪುತ್ರ ಸಾಹಣಗಳಧಿಪಾಲಕ

10 ಕಟಕದ ಗೋವ ತುರೆಯ ರೇವಂತ ಸಬಳ ಪಂಚಾನನ ಅಧಿವರಾರೂಢ

III ಪಟ್ಟಿಯಲ್ಲಿ—

11 ರೇವನ್ತ ಮಚರಿಪ್ಪ ಸಾಹಣಿಗಳಿಗೆದೆಯ ಗೂಂಟ ಮಚ್ಚರಿಪರಾಯಸಾಹಣಿಗಳ ಮೊಗದ ಬಿರು

12 ದ ರಾಯ ಸಾಹಣಿಗಳ ಬೆಂನ ಚಂಮಟಿಗೆ ಬಿರುದ ಮಣಿಕಳಿಕೆ ಕಲಿಗಳಂಕುಸಂ ತ್ಯಾಗದಲು ಖರ್ಣಂ

13 ಭೋಗದಲು ಇಂದ್ರಂ ಸತ್ಯದಲು ಹರಿಶ್ಚಂದ್ರಂ ಸಾಹಸದಲು ಸಹಸ್ರಾರ್ಜುನಂ ಗೀತನ್ರಿತ್ಯವಾ

14 ದ್ಯಾಪರಿಣತ ವಿನೋದಂ ಗೋತ್ರ ಪವಿತ್ರಂ ಸಾಮ ನಿಧಾನಂ ಅರ್ತ್ಥಿಜನ ಚಿಂತಾಮಣಿ ಅರ್ತ್ಥಿಜನಕ

15 ಲ್ಪದ್ರುಮಂ ಭಯಲೋಭದುರ್ಲ್ಲಭಂ ಸುಜನೈಕ್ಯಮೇರು ಆಳಂ ಕಂಡು ಕೀಳಂ ಹೊದಿವರಾಯ

IV ಪಟ್ಟಿಯಲ್ಲಿ—

16. ಸಾಹಣಿಗಳ ಹೆಂಡತಿ ಗಂಡ ಯೊಡ್ಡಂ ಕಂಡು ಸುತ್ತಂ ಬಳಸುವ ಜಂಗುಳಿ ಸಾಹಣಿ ಹೆಂಡತಿ ಗಂಡೆ ಗಂಡಹೆಂಡಾರಂ ಶ್ರೀಬಳ್ಳೇಶ್ವರ

17 ದೇವರ ದಿಬ್ಯ ಶ್ರೀಪಾದಾರಾಧಕಂ ಪರ ಬಳಸಾಧಕಂ ನಾಮಾದಿ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮೆತು ಖಳ ಚುರ್ಯ ಭುಜಬಳ ಚಕ್ರವ

18. ಬಿಜ್ಜಳ ಗಂಡ ಪೆಂಡಾರದ ಚೆಂನಕಾಳಮಸಾಹಣಿ ಮೇಗಣ ಗೆಱೆಯಲು ದೇವಂ ಬಿಟ್ಟಿರಲು ತಾನ್ಮಂ

19 ತೆನ . ಕೊಂಡು ಹೊಳೆ ತನಿಕಂ ನಡೆದು ಗೌರಿಯ ಮಲ್ಲ ಅಸಗರ . ಗಳಂ ಕಡಿಖಂ

20 ಡ ದ್ದ ಸಾಹಣಿ ಚಂಡೆಯ ಕುನ್ನಮ ಸಾಹಣಿ ಮಾಯ್ಯಜೀಯನು

Note

The slab containing this vîragal inscription was originally built into the ceiling of the old entrance gateway of Halebîd and the record was noticed in M A R 1917, p 45, by Mr Narasimhachar On the demolition of the gateway, the slab was removed to its present place

It belongs to the reign of the Hoysala king Ballâla II It begins with the usual stanza in praise of the god Śambhu and next gives the royal epithets applied to Ballâla II —obtainer of the band of five musical instruments, mahâmandalêśvara, lord of the excellent city of Dvârâvati, obtainer of boons from Vâsantikâdêvi, delighter in musk, plunderer of the Chôla army, hunter of mandalikas, gandabhêrunda to the elephants his enemies, champion over the Malepas, capturer of Talakâdu, Gangavâdi, Nolambavâdi, Banavase, Hânungal, Halasige and Belvala, bhujabala-vîra-ganga, Śanivâra-siddhi, giridurgamalla, a Râma in battle, unassisted hero, nissanka pratâpa-Hoysala śrî Vîraballâladêvarasar —

The king Ballâla II is stated to have marched against Murâri Kêsava Nârasinga encamped at Hadadeya-Kuppa and ordered the van of the army to attack the enemy. What happened next is not very clear A general named Chenna Kâlama-Sâhani is next mentioned with a string of titles, *katakada gôva* (protector of his camp), a Rêvanta in horsemanship, a peg to the chest of envious royal sâhanis, a whip to the back of the titled royal sâhanis, a lion for spearmen, a jewel among the titled, an elephant goad to warriors, a Karna in liberality, an Indra in the enjoyment of pleasures, a Harischandra in truth, a Sahasrârjuna in bravery, delighter in music and dancing, purifier of his race, treasure of peace, a Chintâmani stone to suplicants, a Kalpa tree to supplicants, not given to fear or greed, the sole Mêru to good people, husband of the wives of royal sâhanis who on seeing a warrior take to flight, husband of the wives of sâhanis who on seeing an army move round about, ganda pendâra, worshipper of the holy feet of the god Ballêsvara, destroyer of hostile troops, etc

The warrior Chenna Kâlama Sâhani is called ganda-pendâra and this title is given in line 18 after the name Bijjala, the Kalachurya king There are some lacunæ after the name Bijjala Whether Chenna Kâlama Sâhani had been a subordinate of the Kalachurya king Bijjala and fought against Ballâla II in this battle (*see* M A R.

1917, p. 45) or whether he was a subordinate of Ballâla II, cannot be determined Anyway his valour is highly extolled He is said, on finding King Ballâla encamped at Mêganagere, (a tank higher up?), to have marched forward up to the river (not named probably the Tungabhadrâ river or Harıdrâ river is meant as they are not very far off from Hadadı a village in Davangere Taluk) and fought bravely along with (or opposed to) Gauriyamalla (or Sauryamalla?), Chandeya, Kunnama Sâhanı and Mâyyajîya The inscription is incomplete as the record stops after this Probably the rest of the inscription slab was broken up and removed elsewhere

The date of the battle is given as S 1111 Saumya sam Âsvıyuja su 2 corres ponding to 13th September 1189 A D Nothing is known from other inscriptions regarding Murârı Kêsava or Chenna Kâlama Sâhanı The mention of Bijjala in the inscription seems to indicate that Chenna Kâlama Sâhanı was once serving under him At the time of the inscription, however, Bijjala was not living

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KOLAR DISTRICT.

15

KOLAR TALUK

At the village Sômênahallı in the hoblı of Vokkalêri, on a boulder to the east of the village

Size 5′ × 3′

Kannada language and characters

ಕೋಲಾರ ತಾಲ್ಲೂಕು ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಜರೆ ಸೋಮೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಹುಟ್ಟು ಬಂಡಯಮೇಲೆ ಬರೆದಿರುವುದು

ಪ್ರಮಾಣ 5′ × 3′

1 ಂ ಸ್ವಸ್ತಿಶ್ರೀ [ಜ] ಯಾ ಬುದಯಶಾಲಿವಾಹನಶಖಾಬ್ಯುದಯ ೧೬೬೮
2 ನೆ ಅಕ್ಷಯ ಸಂವತ್ಸರ ವೈಶಾಖ ಶು ೧೦ಲು ಶ್ರೀಮ
3 ತು ವಕ್ಕಲೇರಿ ಚಂನಂಣನವರು ಮುಡಕಜಾಲತಂಮ
4 ಯ್ಯಕೊಮಾರಗೋಪಯ್ಯಗೆ ಬರಶಿಕೊಟ ಉರ ಕೊಡಿಗೆ
5 ಶ್ಯಾಸನ ಪಯಿಂಗಳಸಂವತ್ಸರದಲ್ಲು ಆಲಹಳಿಬೇಡರು
6 ರಾಚಕಾರ್ಯೆವಂ ಮಾರಾಂಡಹಳಿ ಲೂಟಿಮಾಡಿಕೊಂಡುಹೋ
7 ಗುವಾಗ ಜಗಳದಲಿ ನಿಂನತಂಮ ಹನುಮನು ಪುನುಮಾರಿ?ಹ
8 ತನಾಗಿ ನೆತರಗೊ[ಡಗಿ]ಹಾಕಿಕೊಟದು ಕೋಳಾಲರಾಜಧಾನಿಗೆಸಲು
9 ವ ವಕಲೇರಿಹೋಬಳಿಕಸಬೆವಳ[ಗೆ] ಮಾರಾಂಡಹಳಿಬಳಿಯ ಹೊ

10 ಲ ೨||೦ ಹತುಕೊಳಗದಗದೆಯಿಂ ಕಂಬಮುಲುಹೊಲ ೧೨ಭ ?

11 . . ನೆತ್ತರಗೊಡಿಗೆಹಾಕಿ

12 ಕೊಟುಯಿಥೆ

13 ಡುಯಿದೆ ದಾಯ ಮಂನ್ಯಕವುಲಿಕಾಣಕೆನಿರ್ನಯ ಗ ೨||೦ಅಯು

14 ದುಹೊಂನುಭೂಮಿನಿವರುವ ? ವ್ಯೆಶಿತುಕೊಂಡು ಸುಖದ

15. ಲು ಯಿಹುದು ಯೀಶಾಸನ ಕಂಕಂಣ

16 ಬರಶಿಥ ವಕಲೇರಿಕುಲಕರ್ಣಿಗುಮಾಸ್ತ

Note

This is an instance of the grant of *nettaru-kodage* (*lit* grant of land for shedding the blood). This was given away to warriors who fought in defence of their country or village

The present record is dated S 1668 Akshaya sam Vaisâkha Su 10 corresponding to April 19, 1746 and registers the gift of two plots of land of the annual revenue of 5 hons situated near the village Mârândahalli in Vakkalêri hobli belonging to the kingdom of Kôlâla (Kôlâr) This grant was made by Channanna of Vakkalêri in favour of Gôpaya, son of Tammayya of Mudakajâla village He had to pay however a quit-rent of 2½ varahas in lieu of all taxes and imposts The object of the grant was to recognise the services of his younger brother Hanuma who fought against the Bêdas of Âlahalli village when they came to plunder the village Mârândahalli on behalf of some ruler (râjakârya) Hanuma lost his life in the encounter in the year Paingala, *i e.*, 1737 A.D , 9 years earlier and the grant of land was now made for his relative as compensation

The writer of the grant is named Kankanna, clerk under the kulakarni of Vakkalêri.

16

On a stone in the plantation of the deserted village Dêvalâpura in the same hobli of Vakkalêri

Size 8′—6″ × 3′—6″.

Kannada language and characters

ಅದೇ ಪಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬೇಚಿರಾಕ್ ದೇವಲಾಪುರದ ಪ್ಲಾಂಟೇಷನ್ನಿನಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ $8\frac{1}{2}' \times 3\frac{1}{2}'$

1 ೦ ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ

2 ೦ ಶಾಲಿವಾಹನ ಶಕವರುಷಂಗಳು ೧೪೭೭ನೆಯ

3 ೦ ನಳಸಂವತ್ಸರದ ಆಷಾಢ ಶುದ್ಧ ೪ಲು ಶ್ರೀಮನ್ಮಹಾರಾ

4 ೦ ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೂರ್ವಪ

5 ೦ ಶ್ಚಿಮ ಚತುಸ್ಸಮುದ್ರಾಧೀಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರಸದಾ

6 ೦ ಶಿವರಾಯಮಹಾರಾಯರು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಿರ
7 ೦ ಲು ರಾಮರಾಜಯ್ಯನವರ ಧರ್ಮ
8 ೦ ದೇವಲಾಪುರದಲ್ಲು ಶ್ರೀ ಮಾರ್ಕಂಡೇಶ್ವರ ದೇವರ ಅಮ್ರುತಪಡಿ
9 ೦ ನೈವೇದ್ಯ ದೀಪಾರಾಧನೆಗೆ ದಿಲಾವರಖಾನವೊಡೆಯ
10 ೦ ರ ಕಾರ್ಯಕೆಕರ್ತ್ತರಾದ ಶಿತಾಪಖಾನವಡೆಯರು ಕೊ
11 ೦ ಟಧರ್ಮ್ಮಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಚೇಲೂರಚಾವಡಿಗೆ
12 ೦ ಸಲುವ ಯೆಮ್ಮೆನಾಡೊಳಗಣ ದಿಲಾವರಖಾನವಡೆಯರ ಕಾ
13 ರ್ಯ್ಯಕೆಕರ್ತ್ತರಾದ ಶಿತಾಪಕಮಲುಕವೂಡೆಯರ ನಾಯಕತನಕೆ
14 ಸಲುವ ಕೊಳಾಲರಾಜ್ಯದ ವೊಕ್ಕಲಹೇಱಿಯ ಮಾರ್ಕಂಡೇಶ್ವರದೇ
15 ವರಪುರದ ಸಂತೆಯನು ಶ್ರೀಮಾರ್ಕಂಡೇಶ್ವರದೇವರ ಅಮ್ರುತಪಡಿ
16 ನೈವೇದ್ಯದೀಪಾರಾಧನೆಗೆ ಶಿತಾಪಕಮಲುಕವೊಡೆಯರು ದಿಲಾ
17 ವರ ಖಾನನವರಿಗೆ ಪುಂಣ್ಯವಾಗಬೇಕಂದುಸಹಿರಂ
18 ಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವ್ವಕವಾಗಿ ಪುಂಣ್ಯಕಾಲದಲ್ಲೂಮಾರ್ಕಂಡೇ
19 ಶ್ವರದೇವರ ಸಂನಿಧಿಯಲು ಧಾರೆಯನೆಱೆದುಕೊಟ್ಟೆಉ ಯಿ
20 ದರಸಾಮ್ಯವನೂ ಸರ್ವ್ವಮಾನ್ಯವಾಗಿ ಮಾರ್ಕಂಡೇಶ್ವರದೇ
21 ವರಅಮ್ರುತಪಡಿಗೆ ಶಿತಾಪಕಮಲುಕವಡೆಯ
22 ರು ಧಾರೆಯನೆಱೆದು ಕೊಟ್ಟೆವಾಗಿ ಶ್ರೀಮಾರ್ಕಂಡೇಶ್ವರದೇವ
23 ರಿಗೆ ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿ ತ್ರಿವಾ
24 ಚಕದಲೂ ಧಾರೆಯನೆಱೆದು ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಯೀಧರ್ಮ್ಮ
25 ಆರುಕೆಡ್ಸಿದರೆಯು ಗಂಗೆಯತಡಿಯಲು ಗೋಬ್ರಾಹ್ಮರಕೊಂದಪಾ
26 ಪಕ್ಕಹೋಹರು ವಾರಣಾಸಿಯಲ್ಲಿ ತಂಮ ತಂದೆವಧಿಶಿದ ದೋಷಕ್ಕೆಹೋಹ
27 , .
28 ನಯೋರ್ಮಧ್ಯೆ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
29 ಪಾಲನಾದಚ್ಯುತಂಪದಂ॥ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂ
30 ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್
31 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾ
32 ವಿಷ್ಟಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ
33 ಯೀಧರ್ಮಕ್ಕೆ ಆವನಾನೊಬ್ಬ ತಪ್ಪಿದವ
34 ಕತ್ತೆಕುದುರೆಗಳ ಮೈಧುನ ಮಾಡಿದ ದೋಷಕ್ಕೆ
35

Note

This record belongs to the reign of the Vijayanagar king Sadâsivarâya when Râmarâya was actually governing the empire It registers the gift of the income from the *santhe* or fair at Mârkandêsvarapura belonging to Vakkalêri (Vakkalahêri village) situated in Kôlâlarâjya (Kolar Kingdom) made by Sitâpaka Maluka Vodeyar agent of Dilâvara Khâna Vadeyar, governor of Yemmenâd belonging to Chêlûr châvadi

for the merit of Dilâvara Khâna. The grant was made for the food offerings and illuminations in the temple of the god Mârkandêśvara at the village Dêvalâpura The usual imprecations conclude the grant

The importance of the inscription lies in the fact that a grant was made for a Hindu temple by an agent of a Mussalman Officer Dilâvara Khân for the merit of the latter The actual donor Sitâpaka Maluka Vodeyar called also Sitâpakhâna Vadeyar seems to have been a Mussalman Some Mussalman Officers were employed by the Late Vijayanagar Kings Among them were Dilâvar Khân and Rustumji Khân In the reign of Sadâsiva Râya, these Officers made grants to Hindu Temples and Priests (*see* E C X, Kolar 147, and M A R 1930, p 159)

The date of the grant is given as Ś 1479 Nala sam Âshâdha su 4 which corresponds to 11th June 1556 A D.

17

Malur Taluk

At Bellûr in the Narasâpura hobli, writing round the garudagamba pillar of Râma temple

Kannada language and characters

ಮಾಲೂರು ತಾಲ್ಲೂಕು ಬೆಳ್ಳೂರು ರಾಮದೇವರ ದೇವಸ್ಥಾನದ ಗರುಡಗಂಬದ ಸುತ್ತಲೂ ಬರೆದಿರುವುದು

1 ವಾಣರಾಸಿ ಬಳೆಗಿದೇವರಾಣೆಯರ ಮಲ್ಲಪ್ಪಗಳು ಮಾಡ್ಸಿದ ಧರ್ಮ

Note

This short inscription records a gift, evidently the setting up of the above garudagamba pillar by Mallappa, (son or subordinate) of Vânarâsi Balegidêva Râne

No date is given A Balugidêva Râneya, subordinate of the Sêvuna king Râmachandra is referred to in a record of 1275 A. D (M.A R. 1911, p 42). The characters of the present record seem to belong to the 18th century and hence Vânarâsi Balegi Dêva Râne of the present record may not be the same as Balugidêva Râneya referred to above

18

Bagepalli Taluk

At the village Dêvaragudipalli in the hobli of Bâgepalli, on a boulder to the south of the Tirumala temple

Telugu language and characters

ಬಾಗೆಪಲ್ಲಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ದೇವರಗುಡಿಪಲ್ಲಿ ಗ್ರಾಮದ ತಿರುಮಲ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣ ಹುಟ್ಟು ಬಂಡೆಮೇಲೆ ಬರೆದಿರುವುದು

1 ಶುಧಮಸ್ತು ಶ್ರೀಜಯಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷಂಬುಲು ೧೪೬೮ ಆಗುನೆಟಿ ಪರಾಭವಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಬಹುಳ ೭ಲೊ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ

2 ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರಸದಾಸಿವ ದೇವಮಹಾರಾಯಲುಗಾರು ವಿಜಯನಗರಿ ಯಂದು ಸ್ಥಿರ .

3 ಪೃತಿವಿಸಾಂಬ್ರಾಜ್ಯ ಸೆಯುಚುಂನುಂಡಗಾನು ರಾಯಲ(?) ಆನತಿಮುಲೋನು ಶ್ರೀಮನ್ಮಹಾಮಂಡ ಲೇಶ್ವರ ರಾಮರಾಜುದೇವ

4 . . ½ , ' !

ಸಾಸನಂ ತಿರುಮಲದೇವರಿಕಿ

Note.

This record belongs to the reign of the Vijayanagar king Sadâśivarâya when the Mahâmandalêśvara Râmarâja was ruling the kingdom under the orders of Sadâśiva. It records some gift of land for the Tirumaladêva temple The details of the grant made are lost owing to lacunæ in line 4 The date of the record is given as Ś 1468 Parâbhava sam Kâr ba 7 corresponding to 14th November 1546 A D

19

Bowringpet Taluk

At the village Madivâla in the hobli of Kyâsamballi, on a vîragal in the land of Pûjâri Gantegauda

Size 6′ × 4′—3″

Kannada language and characters

ಬೌರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು ಕ್ಯಾಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಮಡಿವಾಳ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪೂಜಾರಿ ಗಂಟೆಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ $6' \times 4\frac{1}{4}'$

1 ಸ್ವಸ್ತಿ ಶ್ರೀಸಮಧಿಗತ ಪಞ್ಚಮ

2 ಹಾ ಶಬ್ಧ ಪಲ್ಲವಾ

3 ನ್ವಯ ಶ್ರೀ ಪ್ರಿ [ಧಿ] ವಿವ

4 ಲ್ಲಭ ಪಲ್ಲವಕು

5 ಲ ತಿಲಕ್ಕೈಯ್ಯವಾ

6 ಕ್ಯ ಶ್ರೀಮದಿಱಿವ

7 ನೊಂಬ ಪಟ್ಟಂಗಟ್ಟಿ

8 ದ ಇಪ್ಪತ್ತೇಳನೇ

9 ವರಿಷದನ್ದು ಕೆಸ

10 ಂಬಳದ ಬಣಕ

11 ಮೆಣ್ಡಿಗವುಣ್ಡ

12. ತಱುಗಳ್ಗಳ್ಗಿ ?

13 ವಂದು ವಿನಿಳಿವುಟ್ಟಿ ? ಕದಿಸತ್ತು ಸ್ವರ್ಗ್ಗಿಯದಂ

Transliteration

1 svasti srî samadhigata-pañcha-ma-
2 hâśabda Pallavâ-
3 nvaya śrî pri [thi] vi-va-
4. llabha Pallava-ku-
5 latilakaiykavâ-
6 kya śrîmad Iriva-
7 Nolamba pattamgatti-
8 da ippattêlane
9 varishadandu Kesa-
10 mbalada Banaka-
11 mendi gavunda
12 tarugalgelgi-
13 vamdu vimlivutti kadi sattu svaiggiyadam

Translation

Be it well In the 27th year of the installation of the illustrious obtainer of the five great sounds, descendant of the Pallava lineage, lord of the earth, ornament to the Pallava race, keeper of his word, Iriva Nolamba —Banakamendigavunda of Kesambala, fought during a raid on cattle, died and attained heaven

Note

This is a vîragal record describing the prowess of a warrior named Banakamendigavunda of Kesambala (same as the village Kyâsamballi) in the 27th regnal year of the Nolamba king Iriva Nolamba. It is not dated in any era Iriva Nolamba flourished about Ś 873 (951 A D.) [E C X, Chintâmani 49]

20

GUDIBANDE SUB-TALUK

Chôlisettipalli grant of Dêvarâya II dated Ś 1351 in the possession of the Shanubhog of Chôlênahalli 2 plates No seal [Plate XXIII—1, 2, 3]

Nandi Nâgari Characters Sanskrit language.

ಗುಡಿಬಂಡೆ ಸಬ್ ತಾ। ಚೋಳೇನಹಳ್ಳಿ ಶ್ಯಾನುಭೋಗರಿಂದ ಹಾಜರ್ಮಾಡಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ
2 ಹಲಗೆಗಳು, ಉಂಗುರ ಮುದ್ರೆ ಇಲ್ಲ

I A—

1 ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಃ ಸ್ಸ ಪಾತುವಃ । ಹಮಾದ್ರಿ
2. ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಚ್ಛ[ತ್ರ] ಶ್ರೀಯಂ ದಧೌ । ಹೇರಂಬಾಯನಮ
3 ಸ್ತಸ್ಮೈಯದ್ದಂಡ ಗೃಹಮೇಧಿನಾಂ । ಮಧುವ್ರತಾನಾಂ ಸಗೀ
4 ತಮೌಖರೀ ಭವತಿ ತ್ರಯೀ । ಸದಾಂಹ್ಲಾದ ನಿಥೇರಿಂದೋ ಸಂತಾನೇ

5 ಯದು ಕುಲಜ್ಞಿತೆ । ಅಭೂದಾತ್ಮಿರ್ಯ್ಯಮಾಧುರ್ಯ್ಯ ವಸುಧಾಯಾ ತಪಃ ಪಲಂ ।
6 ಸಂಗಮೋ ನಾಮ ರಾಜಾಭೂತ್ಸ್ವರಭೂತೇ ತದನ್ವಯೆ । ರೇಜೇ ಯಸ್ಯಯಶಃ ಶಿ
7. ಥೋ ಸರಣೀವ ಸುರಾಪಗಾ । ಸವರತ್ತ್ನಿಧತಯಾ ಸಮ್ರಾಡಾಸೀ
8 ತ್ತನೂಭುವಾನು । ಮಧ್ಯೆ ಬುಕ್ಕಮಹೀಪಾಲೋ ಮಣೀನಾಮಿವ
9 ಕೌಸ್ತುಭಃ । ತಸ್ಯ ಗೌರಾಂಬಿಕಾಜಾನೇತನಯೋ ಭೂದ್ಗುಣೋನ್ವಿತ
10 ಹಾರಗೌರಯಶಃ ಪೂರಹಾರೀಹರಿಹರಶ್ವರಃ । ಯತ್ಷೋಡಶ
11 ಮಹಾದಾನ ಯಶಶಾ ದಿಗ್ವಿಹಾರಿಣಾ । ಭೂಯಸಾಮುಭವನ್ನಾಲಂ
12 ಭುವನಾನಿ ಚತುರ್ದಶ । ಪ್ರತಾಪ ದೇವರಾಜಾಖ್ಯ ಪುತ್ರೋಭೂತ್ಭುವಿವಿಶ್ರುತ ।
13 ಪ್ರಮೋದ ಇವ ಮೂರ್ತ್ತಾಯಃ ಪ್ರಜಾನಾಂ ಸ್ವೈರ್ಗುಣೈರಭೂತ್ । ಪ್ರತಾರ್ಥಸಮಿ
14 ಧೋಭುತ್ವಾ ಪ್ರತಾಪಾಗ್ನೌರಣಾಂಗಣೆ । ವಿಜಿತೋ ಯೇನ ವೀರೇಣ ವಿಜಯಃ
15 ಶ್ರೀಕರಗ್ರಹಃ । ತಸ್ಯ ದೇಮಾಂಬಿಕಾಜಾನೇಸ್ತನಯೋ ವಿನಯೋನ್ನತಃ । ವಿ
16 ದ್ಯಾನಿಧಿರ್ವಿಶೇಷಜ್ಞೋ ವೀರೋ ವಿಜಯಭೂಪತಿಃ । ದಯಾಂನಿಧೇರ ಭೂತ್ತ
17 ಸ್ಯ ದೇವೀ ನಾರಾಯಣಾಂಬಿಕಾ । ಶಾರೇರಿವ ಮಹಾಲಕ್ಷ್ಮೀ ಶಂಕರ ಸ್ಯೈವ ಪಾ
18 ರ್ವತೀ । ಪುತ್ರರೂಪಂ ತಯಾಶ್ಲಾಘ್ಯಂ ಪೂರ್ವಜನ್ಮ ತಪಃಫಲಂ । ದೇವರಾಯ
19 ಮಹೀಪಾಲೋ ದಾತಾದೀವ್ಯತಿ ಭೂತಲೆ । ವದಾನ್ಯತಿಲಕಃ ಸೋಯಂ ದೇ
20 ವರಾಜೋ ಮಹಾನ್ನೃಪಃ ಶಾಕೇವರ್ಷಗಣೇ ಚ[ಂ]ದ್ರಬಾಣಾಗ್ನಿ
21 ಶಶಿಭಿರ್ಮಿತೆ । ಶೌಮ್ಯಾಖ್ಯೇ ವತ್ಸರೇ ಶುಧ್ಧೇ ಮಾಶಿ ಭಾದ್ರಪದೇ
22 ಶುಭೇ ಶುಚೌಪಕ್ಷೇ ಪಂಚದಶ್ಯಾಂ ನಕ್ಷತ್ರೇಶಸ್ಯವಾಸರೆ । ಸೋಮೋ
23 ಪರಾಗತಃ ಪುಂಣ್ಯೇಕಾಲೇ ಧರ್ಮಾಧ್ವಮರ್ಮವಿತ್ । ತುಂಗಭ
24 ದ್ರಾ ತಟೇಪುಂಣ್ಯೇ ವಿರುಪಾಕ್ಷಸ್ಯ ಸಂನಿಧೌ । ಪೆನುಗುಂಡ ಪುರೀ ರಾ
25 ಜ್ಯೆ ರೊದ್ದ ದೇಶೇ ಪ್ರಧಾಂಗತೆ । ತುಂಬ್ಬೆಕಲ್ವಾಖ್ಯತಾಂಪ್ರಾಪ್ತೆ ಸ್ಥಲೆ

II A—

26 ಸ್ಥಿತಿಮುಪೇಯುಷೀ । ಖ್ಯಾತಂಗ್ರಾಮಂ ಚೋಲಿಶೆಟ್ಟಿಪಲ್ಯಾಖ್ಯಂ ಧರಣೀ
27 ತಲೆ । ವಿಧಾಯ ತ್ರ್ಯಂಬಕಪುರ ಮಗ್ರಹಾರಂ ಮಹಾಶಯಃ । ಧಾರಾಪೂರ್ವ್ವಮ
28 ದಾದ್ವಿಪ್ರಗಣಾಯ ಗುಣಶಾಲಿನೆ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಖ್ಯ ಸಿ[ಂ]ಧೂ
29 ನಾಂ ಪಾರದೃಶ್ವನೆ । ಶ್ರೀ ತ್ರ್ಯಂಬಕಪುರೇಹ್ಯಸ್ಮಿ ವೃತ್ತಿ ಭಾಜಾ ದ್ವಿಜನ್ಮನಾಂ । ಲಿ
30 ಖ್ಯತೆ ನಾಮಗೋತ್ರಾಣಿ ಶಾಖಾಂಶ್ಚ ವಿಮಲಾತ್ಮನಾಂ । ಕಾಶ್ಯಪಸ
31 ಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ ಭುವನಗುರೋಃ ಶ್ರೀ ಕ್ರಿಯಾಶಕ್ತಿಗುರೋಃ ಪ್ರಾಧಮಿ
32 ಕೀವೃತ್ತಿಃ । ಶ್ರೀ ಬೋಧಾನಂದಾನ್ವಯ ಪ್ರವರ್ತ್ತಕಸ್ಯ ಭವರೋಗವೈದ್ಯಸ್ಯ ಶ್ರೀ ಗೋ
33 ವಿಂದಾನಂದ ಗುರೋರ್ವೃತ್ತಿರೇಕಾ । ಭಾರದ್ವಾಜಸ ಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ
34 ದೀರ್ಘಮಲಿನಾಥ ಸೂನೋರ್ನಾಗಣಸ್ಯ ವೃತಿಷ್ಷಟ್ಕಂ । ಹಾರೀತಸ್ಯ
35 ಯಾಜುಷಸ್ಯ ವಿಶ್ವೇಶ್ವರಾರಾಧ್ಯ ಸೂನೋರ್ಲಕ್ಷ್ಮೀ ಕಾಂತಾರಧ್ಯಸ್ಯೈಕಾ
36 ವೃತ್ತಿಃ । ಕಾಶ್ಯಪಸಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ ಪೋಚಣ ಸೂನೋಃ ಕೂಚಿ
37 ಭಟ್ಟ ಸ್ಯೈಕಾವೃತ್ತಿಃ ।ಭಾರದ್ವಾಜಸ ಗೋತ್ರಾಣಾಂ ಬಹ್ವೃಚಾನಾಂನಾಗಪ್ಪಾ
38 ರಾಧ್ಯ ಸುತಾನಾಂ ಜಂನಪಾರಾಧ್ಯ ಮಧುವಣಾರಾಧ್ಯ ಚಾಡಪಾರಾಧ್ಯ

39 ನಾಗಪಾರಾಧ್ಯ ಲಕ್ಷ್ಮಣಾರಾಧ್ಯ ಗಂಗಣಾರಾಧ್ಯೇತಿ ಷಂಣಾ[ಂ]ವೃ
40 ತ್ತಿ ಷಟ್ಕಂ ವೈಶ್ವಾಮಿತ್ರಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ರಾಘವಸೂನೋರ್ನಾಗಣಸ್ಯ
41. ವೃತ್ತಿರೇಕಾ ವಾಸಿಷ್ಠಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ನಾಗಣಸೂನೋಃ ಸಿಂಗರಿ
42 ಭಟ್ಟಸ್ಯ ವೃತ್ತಿರೇಕಾ ಭಾರದ್ವಾಜಸ ಗೋತ್ರಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಪೆಂಮಣಾರ್ಯ
43 ಸೂನೋ ರಾ ಛಲಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ । ಕಾಶ್ಯಪಸ ಗೋತ್ರಸ್ಯ ಬ
44 ಹೃಚಸ್ಯ ಸಿಂಗಣಾರ್ಯ ಸೂನೋರ್ನಾಗಣ ಸ್ಯೈಕಾವೃ
45. ತಿಃ । ಜಾಮದಗ್ನಸ್ಯ ಬಹೃಚಸ್ಯ ಗೋವಿಂದಸೂನೋಸ್ತಿ
46. ಪಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ॥ ಕಾಶ್ಯಪಸ್ಯ ಬಹೃಚಸ್ಯ ಲಖ
47. ಣ ಸೂನೋಃ ಸಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ ॥ ವಾಧೂಲಸ್ಯ ಯಾ
48 ಜುಷಸ್ಯ ರಾಮಚಂದ್ರ ಸುತಸ್ಯ ನೃಹರಿ ಭಟ್ಟಸ್ಯ ದ್ವೇವೃತ್ತೀ ॥ ಆ
49 ತ್ರೇಯಸ್ಯ ಬಹೃಚಸ್ಯ ನರಹರಿಪುತ್ರಸ್ಯ ಸಿಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ
50 ಭಾರದ್ವಾಜಸ ಗೋತ್ರಸ್ಯ ಬವೃಚಸ್ಯ ಸಾವಣಾರ್ಯ ಸೂನೋರ್ಮಾಲಣಸ್ಯೈ
51 ಕಾವೃತ್ತಿಃ । ಹಾರೀತಸ್ಯ ಬಹೃಚಸ್ಯ ಚೋಲಪಾರ್ಯ ತನಯಸ್ಯ ಜನಪ
52 ಸ್ಯೈಕಾವೃತ್ತಿ ಆಗಸ್ತ್ಯಸ್ಯೋ ಬರುಚಸ್ಯ ವೀರಣ ಸೂನೋ ನಾರಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ।

II B—

53 ವಿಶ್ವಾಮಿತ್ರಸ್ಯ ಬಹೃಚಸ್ಯ ದೇವಣಸೂನೋ ರ್ಬಸವಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಬಾದ
54 ರಾಯಣಸ ಗೋತ್ರಯೋರ್ಬ ಹೃಚಯೋಃ ಪುಟಣಸುತಯೋರ್ನೃಹರಿ ಶಿಗಣಯೋ ವೃ
55 ತ್ತಿದ್ವಯಂ । ಕಾಶಿಕಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಮಂಗಣ ಸೂನೋರ್ಲಖಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ॥
56 ಶ್ರೀವತ್ಸಸ್ಯ ಯಾಜುಷಸ್ಯ ಗೋಪಣ ಸೂನೋರ್ನಾಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಶ್ರೀವ
57 ತ್ಸಸ್ಯ ಯಾಜುಷಸ್ಯ ಗೋಪಣಸೂನೋ ರಾಚಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಗೌತಮಸ್ಯ ಬ
58 ಹ್ವೃಚಸ್ಯ ಚಾಯಣ ಸೂನೋರ್ನೃಹರೇರೇಕಾವೃತ್ತಿಃ । ಆತ್ರೇಯಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ದೇವ
59 ಣ ಸುತಸ್ಯ ಲಿಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ವಸಿಷ್ಟಸ್ಯ ಬಹೃಚಸ್ಯ ರಾಮಣಪುತ್ರ
60 ಸ್ಯರಾಯಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ । ಕಾಶ್ಯಪಸ್ಯ ಬಹೃಚಸ್ಯ ವೀರಣ ಸೂನೋರ್ಲಿಗ
61 ಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಭಾರದ್ವಾಜಸ್ಯ ಬಹೃಚಸ್ಯ ಚೌಡಪಸುತಸ್ಯ ಗಣಪಸ್ಯೈಕಾ
62 ವೃತ್ತಿಃ । ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಹೊಂನಪಸೂನೋಸ್ತಿಪ್ಪಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಭಾರ
63 ದ್ವಾಜಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಕೇಶಪಾರ್ಯ ಸೂನೋರ್ವಿರಪಾರ್ಯ ಸ್ಯೈಕಾವೃತ್ತಿಃ । ಭಾರದ್ವಾಜಸ್ಯ
64 ಬವೃಚಸ್ಯ ಕೇಸಪಾರ್ಯ ಸುತಸ್ಯ ನಾಗಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ಕೌಂಡಿನ್ಯಸ್ಯ ಯಾ
65 ಜುಷಸ್ಯ ವಿರಪ್ಪಸೂನೋರ್ದೇವ ಪಸ್ಯೈಕಾವೃತ್ತಿಃ । ವಾಸಿಷ್ಟಸ್ಯ ಯಾಜುಷಸ್ಯ ಮಲ್ಲ
66 ಪ್ಪಸೂನೋಸ್ತಿಪ್ಪಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ । ವಾಸಿಷ್ಟಸ್ಯ ಬಹೃಚಸ್ಯ ನಾರಾಯಣ
67 ದೇವಸೂನೋರ್ಲಖಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ । ಗಾರ್ಗ್ಯಸ್ಯ ಬಹೃಚಸ್ಯ ದೇವಣಸೂ
68 ನೋ ಮಲ್ಲ ಪಸ್ಯೈಕಾವೃತ್ತಿಃ । ಆತ್ರೇಯಸ್ಯ ಬಹೃಚಸ್ಯ ಚದಪ್ಪ ಸೂನೋಃ ಶಿರಿಗಿ
69 ರಿನಾಥಸ್ಯ ದಶಸಂಖ್ಯ ವೃತ್ತಯಃ । ಭಾರದ್ವಾಜಸ್ಯ ಬಹೃಚಸ್ಯ ದೇವಣಾರ್ಯ ಸುತಸ್ಯರಾ
70 ಮಚಂದ್ರಸ್ಯ ವಿಂಶತಿ ಸಂಖ್ಯಾವೃತ್ತಯಃ । ಭಾರದ್ವಾಜಸಗೋತ್ರಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ನಾಗಪಾರಾ
71 ಧ್ಯ ಸೂನೋ ಜನಪಾರಾಧ್ಯಸ್ಯ ಚತಸ್ರೋವೃತ್ತಯಃ । ಭಾರದ್ವಾಜಸ ಗೋತ್ರಾ ಬಹೃಚಾಃ ನೃ
72 ಸಿಂಹಾರಾಧ್ಯ ಸೂನುರ್ಹರಿಭಟ್ಟಃ । ಮಧುವಣ ಸೂನುರ್ಲಖಣಃ । ಚೌಡಪಸೂನುರ್ದೇವಣಃ । ತ್ರಯ ಏ

73 ತೇ ಪ್ರತ್ಯೇಕ ಮರ್ಧಾರ್ಧಾ ವೃತ್ತಿಭಾಗಿನಃ । ಭಾರದ್ವಾಜಯೋರ್ಬಹ್ವೃಚಯೋಃ ಸಿಂಗಣ ಅಛಲ ಸೂನ್ವೋಃ

74 ನಾರ್ಗಣಾಂನದಾತಯಾ ವೃತ್ತಿರೇಕಾ । ಕಾಸ್ಯಪಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಮಲ್ಲಪಸುತಸ್ಯ ಚೌಡ

75 ಪಸ್ಯಾರ್ಧಾ । ಶ್ರೀವತ್ಸಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ತಿಪ್ಪಣ ಸೂನೋರ್ಮಲ್ಲಪಸ್ಯಾರ್ಧಾ ಶ್ರೀವತ್ಸ

76 ಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಮಾಧವಸೂನೋಸ್ತಿಪ್ಪಣಸ್ಯಾರ್ಧಾ । ವಾಸಿಷ್ಠಾಃ ಬಹ್ವೃಚಾಃ ಬಸವಣ

77 ಸೂನುಮಾದಣಃ ಗೋವಿಂದಸೂನು ಮೈಲಾರಃ ಕೋಟಿದೇವಪುತ್ರಸ್ತಿಂಮಣಃ ಏತೇತ್ರಯಃ ಪ್ರತ್ಯೇಕ

78 ಮರ್ಧಾವೃತ್ತಿ ಭಾಗಿನಃ । ವೈಶ್ವಾಮಿತ್ರಯೋ ಬಹ್ವೃಚಯೋಃ ರಾಘವನಾಗಣ ಸೂನ್ವೋ ಕೃ

79 ಷ್ಣಭಟ್ಟ ಸಿಂಗಣಯೋ ರೇಕಾವೃತ್ತಿಃ । ಯಾಜುಸಸ್ಯಾತ್ರೇಯಸ್ಯ ಗೋಪಣ ಸೂನೋರ್ನಾಗಣ ಸಾ

80 ರ್ಧಾ ವಾಸಿಷ್ಟಸ್ಯ ಯಾಜುಷಸ್ಯ ತ್ರಿಪಣ ಸೂನೋರವ್ವಣಸ್ಯಾರ್ಧಾ । ಬಹ್ವೃಚಸ್ಯಾತ್ರೇಯಸ್ಯ ದೇವ

81 ಣಸೂನೋಃ ಸಂಗಣಸ್ಯಾರ್ಧಾ ಶುಕ್ಲಯಾಜುಷಸ್ಯ ಗೌತಮಸ್ಯ ವಿಷ್ಣುಸೂನೋ ಪಂಡರಿವರ್ಧಾ । ಯಾಜುಷಸ್ಯ ವ

82 ಸಿಷ್ಟಸ್ಯ ನೊರ್ನಪ್ಪ ಪುನೋರ್ಮಲ್ಲಪಸ್ಯಾರ್ಧಾ । ಅತ್ರಿ ವಸಿಷ್ಠ ಭರದ್ವಾಜಸ ಗೋತ್ರಾಣಾಂ ಋಖ್ಯ ಜುಃ ಶಾ

83 ಖಿನಾಂ ರಾಮಚಂದ್ರ ಬೊಮಣ ಲೋಕಣ ತಿಂಮಣನಾಂ ವೃತ್ತಿರೇಕ । ದೇವರಾಯ ಮಹಾರಾಯದ

I A—

1 हरेर्लीला वराहस्य दंष्ट्रादंडः स्स पातु व. । हमाद्रि

2 कलशा यत्र धात्रीच्छ[त्र] श्रीयं दधौ । हेरंवायनम

3 स्तस्म यद्दंड गृहमेधिनां । मधुव्रतानां सर्गा

4 तमौखरी भवति त्रयी । सदां ह्लाद् निधे रिंदो संताने

5 यदु शौज्ञिते । अभूदाश्चिर्य्य माधुर्य्य वसुधाया तपः पलं ।

6. संगमो नाम राजा भूत्सारभूत तदन्वये । रेजे यस्य यशः शि

7 धा सरणीव सुरापगा । सवरत्त निधतया सम्राडासी

8 त्तनू भुवानु । मध्य बुक्कमहीपालो मणीनामिव

9. कौस्तुभः । तस्य गौरांविका जाने तनयो भूद्गुणोन्वित

10 हार गौरयशः पूरहारी हरिहरश्वरः । यत्षोडश

11 महादान यशशा दिग्विहारिणा । भूयसामभवन्नालं

12 भुवनानि चतुर्द्दश । प्रताप देवराजाश्य पुत्रो भूत् भुवि विश्रत ।

13 प्रमोद इव मूत्ता य प्रजानां स्वैगुणैरभूत् । प्रतार्थ सामि

14 धो भुत्वा प्रतापाग्नौ रणांगणे । विजितो येन वीरेण विजयः

15 श्रीकरग्रहः । तस्य देमांविका जाने स्तनयो विनयोन्नतः । वि

16 द्यानिधि विंशेषज्ञो वीरो विजयभूपतिः । दयां निधे रभूत्त

17 स्य देवी नारायणांबिका । शौरेरिव महालक्ष्मी शंकरस्यैव पा

18 र्वती । पुत्ररूपं तया श्लाघ्यं पूर्वजन्म तपः फल । देवराय

19 महीपालो दाता दीव्यति भूतले । वदान्यतिलकः सोयं दे

20 वराजो महानृपः शाके वर्षे गणे चद्रबाणाग्नि

21. शशिभिर्मिते । शौम्याख्ये वत्सरे शुद्धे माशि भाद्रपदे

22 शुभे शुचौ पक्षे पंचदश्यां नक्षत्रेशस्य वासरे । सोमो

23. परागत· पुंण्ये काले धर्माध्वमर्मवित् । तुंग भ
24 द्रा तटे पुंण्ये विरुपाक्षस्य संनिधौ । पेनुगुंड पुरी रा
25 ज्ये राद् देशे प्रयांगते । तुंब्बे कल्वाख्यतां प्राप्ते स्थले

II A—

26. स्थिति सुपेयुषी । ख्यातं ग्रामं चोलि शट्टि पल्याख्यं धरणी
27 तले । विधाय त्र्यंबकपुरमग्रहारं महाशयः । धारापूव्रम
28 दाद्विप्रगणाय गुणशालिने पद्वाक्य प्रमाणाख्यासिन्
29. नां पारदृश्वने । श्रीत्र्यंबकपुरेह्यास्मि वृत्तिभाजाद्विजन्मनां । लि
30. ख्यते नाम गोत्राणि शाखांश्च विमलात्मनां । काश्यपस
31 गोत्रस्य याजुषस्य भुवन गुरोः श्रीक्रियाशक्तिगुरोः प्राथमि
32 की वृत्तिः । श्री बोधानंदान्वय प्रवर्त्तकस्य भवरोगवैद्यस्य श्री गो
33 विंदानंद गुरोर्वृत्तिरेका । भारद्वाजस गोत्रस्य याजुषस्य
34 दीर्घमलिनाथ सूनोर्नागणस्य वृत्तिष्षट्कं । हारीतस्य
35 याजुषस्य विश्वेश्वराराध्य सूनोर्लक्ष्मीकांताराध्यस्यैका
36 वृत्तिः । काश्यपसगोत्रस्य याजुषस्य पोचण सूनोः कूचि
37 भट्टस्यैकावृत्ति· । भारद्वाजस गोत्राणां बहूचानां नागप्पा
38 राध्य सुतानां जंनपाराध्य मधुवणाराध्य चौडपाराध्य
39 नागपाराध्य लक्ष्मणाराध्य गंगणाराध्येति षणां वृ
40 त्ति षट्कं वैश्वामित्रस्य बह्वृचस्य राघवसूनोर्नागणस्य
41 वृत्तिरेका वासिष्ठस्य बह्वृचस्य नागणसूनोः सिंगरि
42 भट्टस्य वृत्तिरेका भारद्वाजसगोत्रस्य बह्वृचस्य पेंमणार्य
43 सूनोरौभलभट्टस्यैका वृत्तिः । काश्यपसगोत्रस्य ब
44 ह्वृचस्य सिंगणार्य सूनोर्नागणस्यैका वृ
45 त्तिः । जामदग्नस्य बह्वृचस्य गोविंदसूनोस्तित
46 पणस्यैकावृत्तिः ॥ काश्यपस्य बह्वृचस्य लख
47 ण सूनोः संगणस्यैकावृत्तिः ॥ वाधूलस्य या
48 जुषस्य रामचंद्रसुतस्य नृहरि भटस्य द्वे वृत्ती ॥ आ
49 त्रेयस्य बह्वृचस्य नरहारिपुत्रस्य सिंगणस्यैकावृत्तिः
50 भारद्वाजसगोत्रस्य बव्रृचस्य सावणार्य सूनोर्मेलणस्यै
51 का वृत्तिः । हारीतस्य बह्वृचस्य चोलपार्य तनयस्य जनप
52 स्यैका वृत्ति आगस्त्यस्यो वरुचस्य वीरण सूनो नारणस्यैका वृत्तिः ।

II B—

53 विश्वामित्रस्य बह्वृचस्य देवणसूनोर्वसवणस्यैका वृत्तिः । बाद
54 रायणसगोत्रयोर्बह्वृचयोः पुटणसुतयोर्नृहरि शिगणयो वृ
55 त्तिद्वयं । कौशिकस्य बह्वृचस्य मगणसूनोर्लेखणस्यैका वृत्तिः ॥
56 श्रीवत्सस्य याजुषस्य गोपण सूनोर्नागणस्यैका वृत्तिः । श्री व
57 त्सस्य याजुषस्य गोपणसूनो राचणस्यैका वृत्तिः । गौतमस्य ब
58 ह्वृचस्य चायणसूनोर्नृहरे रेका वृत्तिः । आत्रेयस्य बह्वृचस्य देव
59. ण सुतस्य लिंगणस्यैकावृत्तिः । वसिष्ठस्य बह्वृचस्य रामणपुत्र
60. स्य रायणस्यैकावृत्तिः । काश्यपस्य बह्वृचस्य वीरण सूनोर्लिंग

61 णस्यैकावृत्तिः । भारद्वाजस्य बह्वृचस्य चौंडपसुतस्य गणपस्यैका
62 वृत्तिः । भारद्वाजस्य बह्वृचस्य हौंनपसूनोस्तिप्पणस्यैकावृत्तिः । भार
63. द्वाजस्य बह्वृचस्य केशपार्यसूनो विठपार्यस्यैका वृत्तिः । भारद्वाजस्य
64 बवृचस्य केसपार्यसुतस्य नागणस्यैकावृत्तिः । कौडिन्यस्य या
65 जुषस्य विठप्पसूनोर्देवपस्यैका वृत्तिः । वासिष्ठस्य याजुषस्य मल्ल
66 प्पसूनोस्तिप्पणस्यैका वृत्तिः । वासिष्ठस्य बह्वृचस्य नारायण
67 देवसूनोर्लखणस्यैका वृत्तिः । गार्ग्यस्य बह्वृचस्थ देवणसू
68 नो मल्लपस्यैकावृत्ति. । आत्रेयस्य बह्वृचस्य चदप्प सूनोः शिरिगि
69 रिनाथस्य दशसंख्य वृत्तयः । भारद्वाजस्य बह्वृचस्य देवणार्य सुतस्य रा
70 मचंद्रस्य विंशति संख्या वृत्तयः । भारद्वाजसगोत्रस्य वह्वृचस्य नागपारा
71 ध्य सूनोजनपाराध्यस्य चतस्रो वृत्तयः ॥ भारद्वाजस गोत्रा वह्वृचाः नृ
72 सिंहाराध्य सू नुर्हरिभट्टः । मधुवण सूनुर्लखणः । चौंडपसू नुर्देवण । त्रय ए
73. ते प्रत्येकमर्धार्धावृत्तिभागिनः । भारद्वाजयोर्वह्वृचयोः सिंगण अभल सून्वो
74 नार्गणांन दातया वृत्तिरेका । कास्यपस्य बह्वृचस्य मल्लपसुतस्य चौंड
75 पस्यार्धा । श्रीवत्सस्य बह्वृचस्य तिप्पणसूनोर्मल्लपस्यार्धा श्रीवत्स
76 स्य वह्वृचस्य माधवसूनोस्तिप्पणस्यार्धा । वासिष्ठाः बह्वृचाः बसवण
77 सूनुमादणः गोविंदसूनुमैलारः कौंटिदेव पुत्रुस्तिमणः एते त्रयः प्रत्येक
78 मर्धावृत्तिभागिनः । वैश्वामित्रयोः बह्वृचयोः राघव नागण सून्वौ कृ
79. ष्णभट्ट सिंगणयोरेकावृत्तिः । याजुसस्यात्रेयस्य गोपण सूनो नागणसा
80. र्धा वासिष्ठस्य याजुषस्य त्तिपण सूनोरव्वणस्यार्धा । वह्वृचस्यात्रेयस्य देव
81. णसूनोः संगणस्यार्धा शुक्लयाजुषस्य गौतमस्य विष्णसूनो पंडरिवर्धा । यजुषस्य व
82 सिष्ठस्य नोर्नप्पपुनोर्मल्लपस्यार्धा अत्रि वसिष्ठ भरद्वाजसगोत्राणां रुख्यजुः शा
83 खिनां रामचंद्र वामण लोकण तिंमणनां वृत्तिरेका । देवराय महारायद
(ಮುಂದೆ ಹೋಗಿದೆ.)

Transliteration

I A—

1 Harêr lîlâ-varâhasya damshtrâ-damdah (s) sa pâtu vah | Hamâdri-[1]
2 kalasâ yatra dhâtrî chchha [tra] srîyam[2] dadhau | Hêrambâya nama-
3 s tasma [i] yad-damda[3]-girihamêdhinâm| madhuvratânâm sa [m] gî-
4 ta-maukharî bhavati trayî| sadâ (m) hlâdamdhêr indô [s] samtânê
5 Yadu-saujnite[4] | abhûd âschiryya[5] mâdhuryya[6] vasudhâyâ [s] tapah-p [h] alam |
6 Samgamô nâma râjâ bhût sârabhûtê tad-anvayê| rêjê yasya yasah-sim-
7 dhô [s] saraniva Surâpagâ| sava[7]-ratta[8]-nidhatayâ[9] samrâd âsî-
8 t tanûbhuvânu[10] | madhya[11] Bukka-mahîpâlô manînam iva
9. Kaustubhah|| tasya Gaurâmbikâ-jânê [s] tanayô' bhûd gunônvita[12]

1 Read Hemâdri
2 Read sriyam
3. Read ganda
4 Read samjnite
5 Read âscharya
6 Read mâdhuryam
7 Read sarva
8 Read ratna
9 Read nidhês tasya
10 Read tanûbhuvâm
11 Read madhyê
12 Read gunânvitah.

10. hâra-gaura-yasah-pûra-hârî Harıharaśva-rah[1] । yat-shôdaśa-
11 mahâ-dâna-yasaśâ[2] dıg-vıhârınâ[3] । bhûyasâm abhavannâlam
12. bhuvanânı chaturdasa । Pıatâpa Dêvarâjâ- śya[4] putrô bhût bhuvı vıśrata[5]
13 pramôda ıva mûttâ[6] yah prajânâm svaı [r] gunaıı abhût । pratâıtha[7] samı-
14 dhô bhutvâ[8] pratâpâgnau ranâmgane । vıjıtô[9] yêna vîrêna vıjaya (h)-
15 śrî-kara-grahah । tasya Dêmâmbıkâ-jânês tanayô vınayônnatah । vı-
16. dyâ-nıdhır vıśeshajnô vîrô Vıja (r) yabhûpa-tıh । dayâ (m) nıdhêr abhût ta-
17 sya dêvî Nârâyanâmbıkâ । Sauıêr ıva Mahâlakshmî Śankarasyaıva Pâ-
18 rvatî । putra-rûpam tayâ[10] ślâghyam pûrva-janma-tapah-phalam । Dêva-
râya-
19 mahıpâlô dâtâ dıvyatı bhûtale । vadânya-tılakah sôyam Dê-
20 varâjô mahâ-nrıpah Sâkê varsha-ganê cha[m]dra bânâgnı-
21 saśıbhır mıte । Śaumyâkhyê vatsarê śuddhê mâśı Bhâdrapadê
22 śubhê śuchau pakshê paṃchadaśyâm nakshatrêsasya vâsare[1] sômô-
23 parâgatah pumnyê kâlê dhaımâdhva-marma-vıt । Tumgabha-
24. drâ-tatê pumnyê Vırupâkshasya samnıdhau । Penugumda-purî-râ-
25 jyê Rodda-dêśê pıathâm gate । Tumbbekalvâkhyatâm prâpte sthalê

II A—

26 sthıtım upêyushı । khyâtam grâmam Chôlısattıpalyâkhyam dharanî-
27 talê । vıdhâya Tıyambakapuram agrahâram mahâśayah । dhâıâpûvram[11] a-
28 dâd vıpra-ganâya gunaśâlıne pada-vâkya pramânâkhya-sı[m]dhû-
29 nâm pâradrıśvanê । srî Tryambakapurê hyasmı [n] vrıttıbhâjâ [m] dvıjanma-
nâm । lı-
30 khyate nâma gôtrânı śâkhâmścha vımalâtmanâm । Kâsyapa-sa-
31. gôtrasya yâjushasya bhuvana-gurôh śrî Kıyâśaktı-guroh prâthamı-
32 ki vrıttıh । srî Bôdhânandânvaya-pravarttakasya bhava-rôga-vaıdyasya
śrî Gô-
33 vındânanda-gurôr vrıttı êkâ । Bhâradvâja-sa-gotrasya yâjushasya
34 Dîrgha-Malınâthasûnôr Nâganasya vrıtı shshatkam । Hârîtasya
35. yâjushasya Vıs vêśvararâdhya-sûnôr Lakshmîkântârâdhyasyaıkâ
36 vrıttıh । Kâśyapa-sagôtrasya yâjushasya Pôchana-sûnôh Kûchı-
37. bhattasyaıkâ vrıttıh । Bhâradvâjasa-gôtrânâm bahvrıchânâm Nâgappâ-
38 râdhya-sutânâm Jamnapâıâdhya Madhuvanârâdhya Chaudapârâdhya
39 Nâgapârâdhya Lakshmanâıâdhya Gamganârâdhyêtı shamnâ [m] vrı-
40 ttı-shatkam Vaıśvâmıtrasya bahvrıchasya Râghava-sûnôr Nâganasya
41 vrıttır êkâ Vâsıshthasya bahvrıchasya Nâgana sûnor Sımgarı-

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1 Read Haııharêśvarah
2 Read yaśasâm
3 Read dıg-vıhâıınâm
4 Read sva
5 Read vısrutah
6 Read mûrtô
7 Read pıatyarthı
8 Read hutvâ
9 Read vıhıtô
10 Read tayôś
11 Read dhârâ-pûrvam

42 bhattasya vrittir êkâ Bhâradvâjasa-gotrasya bahvrichasya Pemmanârya-
43 sûnôr Aubhalabhattasyaikâ vrittih | Kâśyapasa-gôtrasya ba-
44 hrichasya Simganârya-sûnôr Nâganasyaikâ vri-
45 tih| Jâmadagnasya bahrichasya Govimda-sûnôs Ti-
46 panasyaikâ vrittih| Kâśyapasya bahrichasya Lakha-
47 na-sûnôh Samganasyaikâ vrittih| Vâdhûlasya yâ-
48. jushasya Râmachamdra-sutasya Nriharibhaṭtasya dvê vrittî| Â-
49 trêyasya bahrichasya Narahari-putrasya Simganasyaikâ vrittih
50 Bhâradvâjasa-gôtrasya bavrichasya Sâvanârya-sûnôr Malanasyai
51 kâ vrittih| Hârîtasya bahrichasya Chôlapârya-tanayasya Janapa-
52 syaikâ vritti Âgastyasyô baruchasya Vîrana-sûnô [r] Nâranasyaikâ vrittih|

II B—

53 Viśvâmitrasya bahrichasya Devanasûnôr Basavanasyaikâ vrittih | Bâda-
54 râyanasa-gôtrayôr bahrichayôh Putanasutayôr Nrihari Śi[m]ganayô [r] vṛi-
55 tti dvayaṃ | Kausikasya bahvrichasya Mamgana-sûnôr Lakhanasyaikâ vrittih ||
56 Śrîvatsasya yâjushasya Gôpana-sûnôr Nâganasyaikâ vrittih | Śrîva-
57 tsasya yâjushasya Gôpana-sûnôr Âchana syaikâ vrittih | Gautamasya ba-
58 hvṛichasya Châyana-sûnôr Nriharêr êkâ vrittih | Âtrêyasya bahvri-chasya Dêva-
59 na-sutasya Liganasyaikâ vattih | Vasishtasya bahrichasya Râmana-putra-
60 sya Râyanasyaikâ vrittih | Kâśyapasya bahrichasya Vîrana-sûnôr Liga-
61 nasyaikâ vrittih | Bhâradvâjasya bahrichasya Chaudapa-sutasya Ganapasyaikâ
62. vrittih | Bhâradvâjasya bahvrichasya Homnapa-sûnôs Tippanasyaikâ vrittih | Bhâra-
63 dvâjasya bahvrichasya Kêsapâryasûnô Vithapâryasyaikâ vrittih | Bhâradvâjasya
64 bavrichasya Kêsapârya-sutasya Nâganasyaikâ vrittih | Kaumdinyasya yâ-
65 jushasya Vithappa-sûnôr Dêvapasyaikâ vrittih | Vâsishtasya yâjushasya Malla-
66 ppa-sûnôs Tippanasyaikâ vrittih | Vâsishthasya bahrichasya Nârâyana-
67 dêva-sûnôr Lakhanasyaikâ vrittih | Gârgyasya bahrichasya Dêvana-sû-
68 nô Mallapasyaikâ vrittih | Âtrêyasya bahrichasya Chadappa-sûnôḥ Śirigi-
69 rinâthasya daśa samkhya vrittayah | Bhâradvâjasya bahrichasya Dêva-ṇârya-sutasya Râ-
70. machamdrasya vimśati-samkhyâ vrittayah | Bhâradvâjasa-gôtrasya bahvrichasya Nâgapârâ-

71 dhya-sûnô[r] Janapârâdhyasya chatasrô vrittayah ॥ Bhâradvâjasa-gôtrâ babrichâh Nri-
72 simhârâdhya-sûnur Haribhattah । Madhuvana-sûnur Lakhanah । Chaudapa-sûnur Dêvanah । traya ê-
73. te pratyêkam ardhârdhâ-vritti-bhâginah । Bhâradvâjayôr bahvrichayôh Simgana Abhala-sûnnô.
74 Nârganâmnadâtayâ vrittir êkâ । Kâsyapasya bahvrichasya Mallapa-sutasya Chauda-
75 pasyârdhâ । Srîvatsasya bahvrichasya Tippana-sûnôr Mallapasyârdhâ Srîvatsa-
76 sya bahvrichasya Mâdhava-sûnôs Tippanasvârdhâ । Vâsishthâh bahvri-châh Basavana-
77 sûnu Mâdanah Gôvimda-sûnu Mailâra[h] Kôtidêva-putrus Timmanah êtê trayah pratyêka-
78. m ardhâ-vritti-bhâginah Vaisvâmitrayôh bahvrichayôh Râghava Nâgana sûnvau Kri-
79 shnabhatta Simganayôr êkâ vrittih । yâjusasyâtrêyasya Gôpana sûnô Nâgana sâ-
80 rdhâ Vâsishtasya yâjushasya Ttipana-sûnôr Avvanasyârdhâ । bah-vrichasyâtrêyasya Dêva
81 na-sunôh Samganasyârdhâ sukla-yâjushasya Gautamasya Vishnasunô Pamdarivardhâ । yajushasya Va-
82 sishthasya Nôrnappa-punôr Mallapasyârdhâ Atri Vasishtha Bhârad-vâjasa-gôtrânâm rukh yajuh sâ-
83 khinâm Râmachamdra Bomana Lôkana Timmananâm vrittir êkâ Dêvarâya-mahârâyada

Translation

Lines 1—4

May the barlike tusk of Hari who took the form of Varâha (Boar) for sport, borne on which the earth possessed the beauty of an umbrella with the Golden Mountain as its finial protect you

Salutation to Hêramba, the bees dwelling on (*lit* householders) whose temples render music with the Veda as an accompaniment (The meaning of this verse is not very clear)

Lines 4—20

In the race of the moon who is a treasure of joy to the righteous called Yadu, was born the fruit of the austerities of the earth, possessed of wonderful sweetness. In that great lineage arose a king named Sangama the stream of whose fame shone like the Ganges Among the sons of that treasure of jewels (Sangama), king Bukka-mahîpâla shone like Kaustubha among gems The son of that lord of Gaurâmbikâ

(Bukka) was Hariharêsvara endowed with good qualities and with fame flowing like a stream and white like a string of pearls The fourteen worlds are not sufficient to hold his fame arising from the sixteen gifts made by him and sporting in all the cardinal regions

Pratâpa Dêvarâja was his son, famed in the world He was, by his qualities, like the embodiment of the happiness of his subjects That hero made oblations of his enemies in the fire of his valour on the battle-field and held the hand of (married) the Goddess of Victory His son by Dêmâmbikâ was king Vijayabhûpati, pre-eminent on account of his courtesy, a treasure of learning, distinguished for his knowledge, and brave. The consort of that treasure of compassion, Vijayabhûpati was Nârâyanâmbikâ, like Lakshmî of Vishnu and Pârvati of Śankara The praise-worthy fruit of their austerities in previous births is their son king Dêvaraya Ever generous he is dwelling in happiness on earth

Lines 20—31

An ornament to the benevolent, highly magnanimous and versed in the secrets of the path of righteousness, the great king Dêvarâja, in the Saka year counted by moon, arrows, fires and moon (1351), in the year Saumya, in the pure month Bhâdrapada, in the bright fortnight, on the 15th lunar day, on Monday, on the holy occasion of the lunar eclipse on the holy bank of the Tungabhadrâ, and in the presence of Virûpâksha, gave away with pouring of water, the famous village Chôlisattipalli situated in the renowned Tumbekallu-sthala, Rodda-dêsa and Penugumdapurî kingdom, making it an agrahâra named Tryambakapura to the assemblage of Brahmans, endowed with righteous qualities and having reached the other shore of the ocean of grammar, Mîmâmsa and logic The names of the pure souled Brahmans who hold the vrittis in this Tryambakapura are written here along with their gôtras and śâkhas

Lines 31—48

The first vritti belongs to the guru Kriyâśakti, the teacher (guru) of the universe, born of Kâsyapagôtra and a follower of Yajurveda One vritti belongs to the guru Gôvindânanda, of Bôdhânandânvaya, a physician to the disease of worldliness (bhava—world of births and deaths) To Nâgana, son of Dîrgha Mahnâtha of Bhâradvâja-gôtra and Yajurvêda, 6 vrittis to Lakshmîkântârâdhya, son of Vîsvêsvarârâdhya of Hârîta-gôtra and Yajurvêda, one vritti to Kûchibhatta, son of Pôchana of Kâsyapa-gôtra and Yajurvêda, one vritti to the six sons of Nâgappârâdhya, of Bhâradvâja-gôtra and Rik-sâkhâ, named Jannapârâdhya, Madhuvanârâdhya, Chaudapârâdhya, Nâgapârâdhya, Lakshmanârâdhya and Ganganârâdhya, 6 vrittis to Nâgana, son of Râghava of Visvâmitra-gôtra and Rik-śâkhâ, one vritti: to Singaribhatta, son of Nâgana of Vâsishtha gotra and Rigvêda, one vritti to Aubhalabhatta, son of Pemmanârya of Bhâradvâja-gôtra and Rigvêda, one vritti: to Nâgana, son of Singanârya, of Kàśyapa-gôtra and Rigvêda, one vritti to Tipana,

son of Gôvinda of Jâmadagnya-gôtra and Rig Vêda one vritti to Sangana, son of Lakhana of Kaśyapa-gôtra and Rig Vêda, one vritti

Lines 48—56

To Nriharibhatta, son of Râmachandra, of Vâdhûla-gôtra and Yajur Vêda, two vrittis to Singana, son of Narahari of Âtrêya-gôtra and Rig Vêda, one vritti to Malana, son of Sâvanârya of Bhâradvâja-gôtra and Rig Vêda, one vritti to Janapa, son of Chôlapârya of Hârîta-gôtra and Rig Vêda, one vritti to Nârana, son of Vîrana of Agastya-gôtra and Rig Veda, one vritti to Basavana, son of Dêvana, of Visvâmitra-gôtra and Rig Veda, one vritti to Nrihari and Singana, sons of Putana of Bâdarâyana-gôtra and Rig-Vêda, two vrittis. to Lakhana, son of Mangana of Kauśika-gôtra and Rig Vêda, one vritti

Lines 56—64

To Nâgana, son of Gôpana of Srîvatsa-gôtra and Yajur Vêda, one vritti to Âchana, son of Gôpana of Srîvatsa-gôtra and Yajur Vêda, one vritti to Nrihari, son of Châyana of Gautama-gôtra and Rig Vêda, one vritti to Li[n]gana, son of Dêvana of Âtrêya-gôtra and Rig Vêda, one vritti to Râyana, son of Râmana of Vasishtha-gôtra and Rig Vêda, one vritti to Li[n]gana, son of Vîrana of Kâsyapa-gôtra and Rig Vêda, one : vritti to Ganapa, son of Chaudapa, of Bhâradvâja-gôtra and Rig Vêda, one vritti to Tippana of Bhâradvâja-gôtra and Rig Vêda, son of Honnapa, one vritti to Vithapârya, son of Kêśapârya of Bhâradvâja-gôtra and Rig Vêda, one vritti

Lines 64—68

To Nâgana, son of Kêsapârya of Bhâradvâja-gôtra and Rig Vêda, is given one vritti to Dêvapa, son of Vithappa of Kaundinya gôtra and Yajur Vêda one vritti to Tippana, son of Mallappa of Vasishtha-gôtra and Yajur Vêda, one vritti to Lakhana, son of Nârâyana-dêva of Vasishtha-gôtra and Rig Vêda, one vritti to Mallapa son of Dêvana of Gârgya-gôtra and Rig Vêda, one vritti

Lines 68—79

To Śringirinâtha, son of Chadappa of Âtrêya-gôtra and Rig Veda, are given 10 vrittis to Râmachandra, son of Dêvanârya of Bhâradvâja-gôtra and Rig Vêda, 20 vrittis to Janapârâdhya, son of Nâgapârâdhya of Bhâradvâja-gôtra and Rig Vêda, 4 vrittis the three persons named Haribhatta, son of Nrisimhârâdhya, Lakhana, son of Madhuvana, Dêvana, son of Chaudapa, all of Bharadvâja-gôtra and Rig Vêda get half a vritti each to Nâganna and Annadâta, sons of Singana and Aubhala of Bharadvâja-gôtra and Rig Vêda, one vritti to Chaudapa, son of Mallapa of Kâsyapa-gôtra and Rig Vêda, half a vritti to Mallapa, son of Tippana of Srîvatsa-gôtra and Rig Vêda, half a vritti to Tippana, son of Mâdhava of Śrîvatsa-gôtra and Rig Vêda, half vritti Mâdana, son of Basavana, Mailâra, son of Gôvinda, Timmana, son of Kôtidêva, these three persons of Vasishtha-gôtra and Rig Vêda get half vritti each

Lines 79—84

To Krishnabhatta and Singana of Visvâmitra gôtra and Rig Vêda, sons of Râghava and Nâgana, one vritti (each) to Nâgana of Yajur Vêda and Átrêya-gôtra, son of Gôpana, half a vritti to Avvana, son of Tippana of Vasishtha-gôtra and Yajur Vêda, half a vritti to Sangana, son of Dêvana of Rig Vêda and Átrêya-gôtra, half a vritti to Pandari, son of Vishnu of Sukla Yajur Vêda and Gautama-gôtra and to Mallappa, son of Nôrnappa of Yajur Vêda and Vasishtha-gôtra, half a vritti to Râmachandra, Bomana, Lôkana and Timmana of the Atri, Vasishtha and Bharadvâja-gôtras and of the Rig and Yajur Vêdas, one vritti each is to be given

Dêvarâya-mahârâya's gift

Note

This copper plate sâsana consisting of two plates was found in the house of the village accountant of Chôlènahalli The plates measure 11″×7″×¼″ There is writing on one side of the first plate and on both sides of the second plate. There is a hole on the top of both the plates There is no seal nor ring The letters of the record are well carved in Nandi Nâgari characters But there are several orthographical errors The language is Sanskrit The record is however incomplete as it stops after reciting the names of the donees and referring to king Dêvarâya Another plate which must have contained the boundaries of the village granted, terms of gift, imprecatory verses, signature etc. seems to have been lost

The grant belongs to the reign of the Vijayanagar King Dêvarâya II, son of Vijayabhûpati and Nârayanâmbikâ The usual stanzas in praise of the Sangama dynasty of kings from Yadu and Sangama down to Dêvarâya II are given (*cp* E C XII, Tumkur 11) after the invocatory verses addressed to the gods Varâha and Ganêsa

The object of the record is to register the gift of an agrahâra village called Chôlisattipalli (Chôlênahalli) renamed Tryambakapura situated in the Penugondapuri kingdom, Rodda province, Tumbekallu-sthala to certain Brahmans with Kriyâsakti-guru at their head by the king Dêvarâya II

The date of the grant is given as Ś 1351 Saumya sam Bhâdrapada su 15 Monday with a lunar eclipse and corresponds to 12th September 1429, a Monday with a lunar eclipse and occurring in the month of Nija Bhâdrapada

The importance of the record lies in its containing the gôtra and sûtra of the royal preceptor Kriyâsakti, not found so far in the inscriptions and literary references to that guru He is stated in this record to belong to Kâsyapa-gôtra and to have been a follower of the Yajur Vêda He is also honoured in this record with the appellation *bhuvana-guru* or world-preceptor. Among the other donees are some names ending in ârâdhya (*cp* E C XI, Davangere 23 of 1410).

Kriyâśakti was a famous teacher who belonged to the Suddha Śaiva sect of Śaivism, evidently the same as the Kâlâmukha sect His name, religion and the

preference shown to the Kashmir Brahmans and Śaiva agamas by his disciple Mâdhavamantrin lead to the inference that he belonged to the Kâlâmukha sect This had numerous votaries in the Karnâtaka from very early times but practically disappeared after the reign of Dêvarâya II It is believed that its followers were absorbed by the Vîraśaiva or Lingayat cult and the Smârta or Advaita sect There are references to the guru Kriyâśakti from 1347 A D to 1431 A D in inscriptions, and hence it is surmised by some scholars that there were several gurus of this name during this period.

The absence of the gôtra and sûtra of the Kâlâmukha gurus so often met with in inscriptions should not be taken to denote that they were opposed to Vedic teaching and the Brahman social system The Kâlâmukha gurus are always praised as being well-versed in the Vêdas and Vêdângas A lithic record at Belgâmi, the chief centre of the Kâlâmukha sect, dated 1036 A D, while referring to the Kâlâmukha priest Lakulîsvara-pandita gives in a verse the essence of his doctrine Mahâdêva is god, his feet are worthy of worship by all the world The rule enjoined in the three Vêdas for the order of castes and âśramas is dharma (E C VII, Shikaipur 126 translations, P 98)

There are several inscriptions and literary works referring to Kriyâsakti from the time of Harihara I down to the reign of Dêvarâya II —The earliest of these inscriptions is the Hechche copper śâsana of 1347 in which he is spoken of as the guru of Mâdhava, minister of Prince Mârapa and praised as an incarnation of Śiva (E C VIII, Sorab 375) Heddase Plates of Mârapa contain the same information and are of the same date (M A R 1929, P 168)

A stone inscription of Bukka I, dated 1368 at Muchchandi speaks of Kâsî Vilâsa Kriyâsakti as the instructor of Mâdhava (or Mâdhava-mantrin), in Pure Saivism (E C. VII Shikarpur 281) A copper plate grant of Harihara II dated 1378 speaks of Kriyâsaktyâchârya as the *kula* guru (family preceptor) of the king (E.C V, Channarayapatna 256) The Gadag Plates of Harihara II, dated 1379, refer to a grant made by the king at the instance of his preceptor srîmad râjaguru mahâmandalâchârya Vânîvilâsa Kriyâsakti This is believed to be different from Kâsî Vilâsa Kriyâśakti (M E R 1925, p 88) The Hosahalli Plates of Harihara II, dated 1384, describe Harihara II as having listened to the teachings of Kriyâsakti and Vidyâranya (Journal of Bombay Historical Society, Vol I, No 2, p 1) A lithic record of the same reign, dated 1390 A D at Śankaratîrtha near Mulabâgal states that Immadi Bukka, son of Harihara II granted the village Kummâyipalli for the services of the shrine of Vidyâśankara set up in memory of the guru Kriyâśakti who had died in the previous year (1389) This record would establish some connection between him and Vidyâśankara Whether Vidyâsankara was merely the name of the deity set up or whether he had anything to do with the Vidyâtîrtha of Sringêri who died about 1356 or with Vidyâsankara, the guru of Narahari, successor of

Mâdhavamantrin at Goa cannot be determined (*see* M A R. 1932, p 106, J B. Br A S IV, p 108).

After this we have two copper plates of Harihara, dated 1398 and 1399 which also praise Harihara II as the worshipper of the feet of râja-râja-guru-pitâmaha Kriyâśaktidêva who was the worshipper of the feet of Svayambhu Triyambakadêva (M A.R. 1912, P 47). A lithic record of the same reign, dated 1403 speaks of the governor of Âraga named Vitthanna Odeyar as a swan at the lotus feet of Kriyâ-śakti-guru-munîśvara and registers a gift of land to Kriyâśakti-dêva-râya-vodeyar and also to the guru of the Śringêri Matt (Singêriya vodeyar) [E.C VI Koppa 53. also Koppa 52 and E.C VIII, Tîrthahalli 133]

We next come to the records of the reign of Dêvarâya I A stone inscription at the Harihara temple at Harihara speaks of Dêvarâya as having obtained his supreme knowledge by the favour of râya-râja-guru-mandalâchârya Kriyâsakti-guru It is dated in 1410 A D. (E.C XI, Davangere 23) The Dandepalli Plates of Dêvarâya I's son Vijaya-bhûpati call Vijaya-bhûpati as a disciple of Kriyâsakti-dêśika and record a gift by that king of a village called Kriyâśakti-pura to Brahmans (E I XIV, p 80). A stone record of the reign of Dêvarâya II at Puttûru in South Canara District, dated 1431 A D registers a gift of lands on the occasion of the visit of the teacher Kriyâsaktidêva to the place The Superintendent for Epigraphy, Madras who has noticed this in his Annual Report on South Indian Epigraphy for 1931 (P 48) gives his opinion that this Kriyâśakti is evidently different from his namesake who was the spiritual preceptor of Mâdhavamantrin and also of Harihara II

In none of the above stone or copper records are the gôtra and sûtra of Kriyâ-śakti given A few references to Kriyâśakti in contemporary literature may be noticed here. Tâtparyadîpikâ, a work in Sanskrit being a commentary on a philosophical treatise called Sûtasamhitâ by Mâdhava-mantrin tells us that the author (here called Mâdhavâchârya) was a disciple of Kâśîvilâsa Kriyâsakti As stated already Mâdhavamantrin served under Prince Mârapa, Bukka I and Harihara II Kampa-râya-charitam of Gangâdêvi also speaks of Kâsivilâsa Kriyâsakti as her guru Śrînâtha author of some Châtu verses in Telugu states in his work that the goddess Sarasvati got for him the title of Kavi Sârvabhauma before Chandrabhûsha Kriyâsakti Râya. (Sources of Vijayanagar History by S Krishnaswami Iyengar, p 61) In a foot note on p. 61 of the same work Dewan Bahadur Dr S. Krishnaswami Iyengar opines that this is a distinct person from Kâśîvilâsa Kriyâśakti, the preceptor of Mâdhava-mantrin and Gangâdêvi, the first member of the full title being the personal designation of the occupant and the second that of the office

MYSORE DISTRICT.

21

HEGGADADEVANKOTE TALUK

At the village Belatûr, in the hobli of Antarasante, on a stone lying near the Karalumannagudi

Size 2′—6″ × 2′

Old Kannada language and characters

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಅಂತರಸಂತೆ ಹೋಬಳಿ ಬೆಳತೂರುಗ್ರಾಮದ ಕರಲುಮಂಣಗುಡಿ ಬಳಿ ಬಿದ್ದು ಯಿರುವ ಶಾಸನ

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 2'$

ಹಳಗನ್ನಡಕ್ಷರ

1	ಪ	8	ಯ ಕಾಸ್ಯಪಗೋತ್ರ ಮಾರಯ್ಯ
2	ಯರ	9	ಗಾಮುಣ್ಡ ಪದಿರ್ಕಣ್ಡುಗಮಣ್ಣು
3	ಣ್ಣಪಪೃಥುವಿ	10	ಯಿದತ್ತಿಯನೞಿದೊಂ ಕೆಱೆ
4	ಯುತ್ತಿರೆ ಬಾಗಿಜಬು	11	ಲ್ಲ ಈ ಕವಿಲೆಯು ಪಾರ್ವ್ವರನ
5	ಗುಣಿಯುಂ ಪೆಣ್ಡತಿಪ (?)	12	ಬುತುಗಕೊಂಗುಣಿಕಟ್ಟಿದ
6	. ಯುಬಿಟ್ಟದತ್ತಿಬಿತ್ತುವ	13	ಕೆಱೆ ಬಿಟ್ಟ ದತ್ತಿ
7	ಗೆ ಸುಸ್ಥಿ ಗ್ರಹಣದೊಳ್ತೆನಿ		

Transliteration

1 pa .
2 . . yara
3 nnapa prithuvi .
4 yuttire Bâgija Bu
5 guniyum pendati Pa (?)
6 yu bitta datti bittuva
7 . ge susthi grahanadol temi
8 . . . ya Kâsyapa-gôtra Mârayya
9 . gâmunda padirkanduga mannu
10 . yi-dattiyan alidom kere
11 lla î kavileya pârvvaran a
12 Butuga-Komguni kattida
13 kere bitta datti

Translation.

. . While Annapa was ruling the earth, Bâgija Bu [tuga] Konguni and his wife Pa . made the gift of *bittuvatta*. Be it well. On the occasion of

eclipse, Gâmunda granted 10 kandugas of land to Mârayya of Tem . ya Kâśyapagôtra He who destroys this gift will incur the sin of destroying ? tanks, red cow, and Brahmans. The grant made for the tank built by Bûtuga Konguni

Note

This inscription is fragmentary as the inscription stone is broken on both the sides and a number of letters are lost both at the beginning and end of lines 1—11

A king is first referred to as ruling the earth Only the letters nnapa at the end are now left The name may stand for Annapa There is a Nolamba king Annapa who ruled from 931 to 940 over parts of Tumkur and Chitaldrug Districts Whether his rule extended over parts of Mysore District cannot be determined definitely But the exercise of some authority in the Ganga kingdom by the Nolambas is indicated in some inscriptions (*see* M A R 1939, p 177, E C III, Mandya 13 of 895) No date is given in the record but the characters appear to belong to the 10th century A D

The main object of the inscription is to record the construction of a tank by Bûtuga Konguni and a grant made for the same This Bûtuga was probably the same as the Ganga king who slew the Chôla king Râjâditya at Takkôlam (E C III, Mandya 41) about 949 A D At the time of the grant he might have been a prince. The present record gives the title Bâgija to him It is not clear what it means. His wife is also stated to have joined with him in making a grant of *bittuvatta* for the tank built by him But her name is lost in the inscription except the initial Pa The record next refers the grant of 10 kandugas of land to Mârayya of Kâśyapagôtra by some gâmunda Probably the donee of this grant Mârayya received confirmation of the grant of *bittuvatta* for the tank from Bûtuga and his wife An imprecation is contained against the violators of the grant The word *bittuvatta* seems to indicate either a portion of the produce of the lands below a tank or some wet lands below a tank granted to the person who built the tank or repaired it.

Regarding the wife of Bûtuga Konguni, we have only the initial letter Pa for her name Even this letter is not very clear So far we have come across the names of two wives of his, Rêvakanimmadi, the Râshtrakûta princess, and Chikkabbe referred to in a record at Âlahalli (E C VII, Shimoga Taluk, 96 and E I, IV, 350)

Very close to the inscription stone is a ruined old tank and it is probable that this was the tank referred to in the lithic record

22

At the village Ningahalli in the same hobli, on the 1st vîragal near the forest settlement.

Size 5′—6″×4′—0″

Kannada language and characters

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಕಂದಲಿಕೆ ಹೋಬಳಿ ಬೇಚರಾಕ್ ನಿಂಗಹಳ್ಳಿ ಊರಕುಪ್ಪೆ ಹತ್ತಿರಯಿರುವ ೧ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $5\frac{1}{2}' \times 4'$

1 ಸ್ವಸ್ತಿಶ್ರೀ
2 ಮತುಪ್ರ
3 ಭವಸಂವ
4 ತ್ಸರದ
5 ಕಾರ್ತ್ಥಿಕ ಬ
6 ೯ನೆದಿವ
7 ಸ ಖಡಿ
8 ಖಳ್ಗವಾಡಿ
9 ಯಧಟ್ಟರಕು
10 ಲದ ವೀರ
11 ನ್ ಕಾದಿ
12 ಸ್ಥಾನಮಂ
13 ಕೊಣ್ಡು ಸು
14 ರ ಲೋ
15 ಕಕೆಸಂದಂ

Note.

This records the prowess of a warrior named Vîra of *Adhatarakula* (lit. family of the brave) who fought with the sword and died after capturing a stronghold.

The date of the event is given as the 9th lunar day of the dark half of Kârtika in the year Prabhava.

No king is named nor is the record dated in any era The characters seem to belong to the 11th century A D

23

On a second vîragal at the same place.

Size $5' \times 4'$

Kannada language and characters

ಅದೇ ಸ್ಥಳದಲ್ಲಿ IIನೆಯ ವೀರಗಲ್ಲು

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಸಕವರಿಷ ೯೯೨
2 ತೊಂಬನೂಱ ತೊಂಭತ್ತೆರಡನೆ ವರ್ಷಂ ಶ್ರೀ ಕರಪುಷ್ಯ
3 ೧ಂನೆ ಬೀರಬಯನಾಡಹರಿವಿನಲು ಕಾದಿ ಕಳ್ಳರಟ್ಟಿ
4 ಬೀರಪದಕೆಸಂದರು
5 ವೀ
6. ರರಾ
7 ಜೇನ್ದ್ರ
8 ಚೋಳ
9. ದೇವ
10 ಗ್ಗ೯ಯಾ
11. ಣ್ಡು
12 ಯ್ದಾ
13 ವಥ
14 ವರಿಷ
15 ಸ್ವಸ್ತಿಶ್ರೀಮಂಗಳ
16 . ಮಗಂ ಬಱಸಿದ ಕಲು

Note

Some letters are lost in lines 11, 12 and 16 of the record. This record belongs to the reign of the Chôla king Vîra Râjêndra Chôla and mentions the death of a

warrior named Bîra while fighting the battle of Bayanâd against thieves. His son is said to have got the vîragal inscription engraved.

The date is given as Ś 992 Śrî Kara Pushya 10 and the regnal year of Vîra Râjêndra Chola is also given but it cannot be clearly made out owing to lacunæ Ś 992 is equivalent to 1069 or 1070 A D which would be the 6th or 7th regnal year of Vîra Râjêndra (*see* E C. X, Chintâmani 161) and corresponds to the cyclic year Saumya or Sâdhârana and not Khara The nearest Khara corresponds to A.D 1051 which would fall in the 34th or 35th regnal year of Râjêndra Chôla There is some confusion in the date Perhaps the word Śrîkara in line 2 might simply mean auspicious and not indicate the name of the cyclic year

24

At the village Bîchanahalli in the hobli of Antarasante, on a stone near the Mâri shrine

Size 5′×4′

Kannada language and characters

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಅಂತರಸಂತೆ ಹೋಬಳಿ ಬೀಚನಹಳ್ಳಿ ಮಾರಿಗುಡಿ ಹತ್ತಿರಯಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5′×4′

1 . . . . . .
2 . . . .
3 ಗೌತಮ ಕ್ಷೇತ್ರ . .
4 ಮೇಶ್ವರರಾಜ . . .
5 ಡಲಿಕರಗಂಡ
6 ಪಟ್ಟಣ ಸಿಂಹ್ವಾನಾಧೀಶ್ವರರಾಗಿ .
7 ದೇವರಾಜಪುರದ ಪುಷ .
8 ಯಾ ಚಾಮರಾಜವೊಡೆಯರ
9 ಕ್ರಮಾರ್ಜಿತವಾಗಿ ಬಂದ ಹುರದ . ಕೊಡೆ . ಉಭಯಂ .
10 ಉಪಗ್ರಾಮಂಗಳು ಸರ್ವಮಾನ್ಯವಾಗಿ ದೇವರಾಜಪುರವನು
11 ಸೋಗಲವಾಡಿ ಪುರಸ್ಥಳದ ಬೀಚನಹಳಿ . . ಕಳಿಯು .
12 ಸೂರು ಆ ಕಲ್ಲಿನ ತೆಂಕಳಪುರವಾದ ಮ ಗ್ರಾಮಸಹವಾಗಿ ಯೀವೂರಚತು
13 ಪುರಿಗಳಾಗಿ ಸಂಧತವಾಗಿ ದೇವರಾಜಪುರ ಮಾಡಿ ನಾನಾ ಗೋತ್ರದ ನಾನಾ ಸೂತ್ರದ ನಾನಾ ಶಾಖೆಯು
14 ಳಾದ ಸಕಲವಿದ್ಯಾಪಾರಂಗತರಾದ ಬ್ರಾಂಹಣೋತ್ತಮರಿಗೆ ಮಾಡಿ . . . ಪುತ್ರಪೌತ್ರಪಾರಂ
15 ಪರಿಯಾಗಿ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿ ಬಹಿರಿಯೆಂದು • ಕೃಷ್ಣಾರ್ಪಣ ಬುಧಿ
16 ಯಿಂದ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸುವಂತಾಗಿ ದಾಯಾದ್ಯ ಮಕ್ಕಳು ಸಹವಾಗಿ ಪುತ್ರಪೌತ್ರಪಾ

17 ರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಸಿ ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ

18 ಮೆಯೊಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣಿ ಆಗಾಮಿ ಸಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯಂಗಳನು

19 ಆಗುಮಾಡಿ ಅನುಭವಿಸಿಕೂಂಡು ಸುಖದಿಂ ಬಹಿರಿಯೆಂದು ಕೊಟ ಹೊಳೆಬೀಚ

20 ನಹಳಿಗೆ ಪ್ರತಿನಾಮಧೇಯುವಾದ ದೇವರಾಜಪುರವೆಂಬ ಅಗ್ರಹಾರದ ಶಿಲಾಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರ ದತ್ತಾಂ ವಾ ಯೋ

21 ಹರೇತಿ ವಸುಂಧರಾ ಷಷ್ಟಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಛ್ರೇಯೋ

22 ನೃಪಾಲನಂ ದಾನಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note

This records the gift of the village Bîchanahalli situated in Sôgalavâdipura-sthala in Hurada-sîme with certain hamlets forming them into an agrahâra named Dêvarâjapura made by the king of Mysore, Dêvarâja Vodeyar, son of Dêvarâja Vodeyar and grandson of Châmarâja Vodeyar The agrahâra was granted free from all taxes and with all the rights of possession to certain Brahmans not named who are said to have been proficient in all branches of learning The king Dêvarâja Vodeyar is stated to have been seated on the throne of Srîrangapattana (Seringa-patam). The usual imprecations occur at the end of the grant

No date is given The donor Dêvarâja Vodeyar was the king of Mysore from 1659 to 1672

25

On a vîragal in the forest block of the deserted village Lakshmanâpura in the hobli of Kandalike

Size 5′×4′

Kannada language and characters

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಕಂದಲಿಕೆಹೋಬಳಿ ಬೇಚರಾಕ್ ಲಕ್ಷ್ಮಣಾಪುರದ ಬ್ಲಾಕಿನಲ್ಲಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5′×4′

1 ಪೂರ್ವ್ವದೇಸಮುಂ
2 ಗಂಗೆಯುಂ ಕಡಾರಮು
3 ಗೊಣ್ಡಕೊಪ್ಪರಕೇಸ
4 ರಿಪರಮರಾನ ಶ್ರೀ
5 ರಾಜೇನ್ದ್ರಚೋಟದೇವರು
6 ಯಾಣ್ಡು ೧೯ದಾವುದು ಸಕ
7 ವರಿಷ ೯೫೩ನೆಯಪ್ರ
8 ಮೋದಸಂವತ್ಸರದ ಚೈತ್ರಮಾ
9 ಸದಬಹುಳತ್ರಯೋದಸಿ
10 ಬ್ರಿಹಸ್ಪತಿವಾರದನ್ದು
11 ಬಾಣಿಗಬೀಮಯ್ಯನಮಗ
12 ತಟ್ಟಲ ಏಚಗಾವುಣ್ಣನಮಾವ
13 ಸಾನ್ತಯ್ಯ ಕೊಟಗವ್ಬನ್ದುತುಱು
14 ವಕೊಣ್ಡು ಪೋಪಾಗದಟ್ಟ ಬಿಡ್ದಾಂ
15 ಡಿ ತುಱುವಮುಗುಚ್ಚಿಸುರ
16 ರಗತಿಗೆಸನ್ದ

Transliteration

1 Pûrvva-dêsamum
2 Gamgeyum Kadâramu
3 gomda Koppara Kêsa-
4 ri-paramar âna srî
5 Râjêndra-chôla-dêvaru
6 yânḍu 19 dâvudu Saka
7 varsha 953 neya Pra-
8 môda-samvatsarada Chaitra-mâ-
9 sada bahula trayôdasi
10 Brihaspati-vâradandu
11 Bâniga Bîmayyana maga
12 Tattala Êchagâvundana mâva
13 Sântayya Kotagam bandu turu-
14 va kondu pôpâgadatta Binnâm-
15 di turuva magulchi sura-
16 ra gatige sanda

Translation

During the 19th regnal year of Śri Râjêndrachôladêvar, Koparakêsariparamar, the conqueror of Pûrvvadêsa (Eastern country), Gange and Kadâra,—on Thursday, 13th lunar day of the dark half of the month Chaitra, in the year Pramôda, the Śaka year 953—when Sântayya Kotaga, uncle of Tattala Échagâvûnda, son of Bâniga Bîmayya, came and seized the cows, the brave Binnândi recovered the cows and attained the region of the gods

Note

This is one of the usual vîragal records describing the exploits of a hero named Binnândi in recovering the cattle of the village from the attacks of enemies It belongs to the reign of the Chôla king Râjêndrachôla I (1012-1044 A D) and is issued in the 19th year of his reign in Ś 953 Pramôda Chaitra ba 13 Thursday, corresponding to 2nd April 1030 A D Its importance lies in its giving both the regnal and Saka years of Râjêndra Chôla I and helping in the determination of the year of his accession like a few other inscriptions published already

NANJANGUD TALUK

26

At the village Bankahalli in the hobli of Hullahalli, on a stone set up in the field of the patel Ketegauda.

Size 5′×3′–9″

Kannada language and characters

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲಹಳ್ಳಿಹೋಬಳಿ ಬಂಕಹಳ್ಳಿ ಗ್ರಾಮದ ಪಟೇಲ್ ಕೇತೆ ಗೌಡನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ $5' \times 3\frac{3}{4}'$

1 ಸ್ವಸ್ತಿ ಶ್ರಿ ಜಯಾಯುರಾರೋಗ್ಯೈ ಶ್ವರ್ಯ್ಯಾಭಿವೃದ್ಧಿರಸ್ತು ಸಕವರುಷ

2 ೧೨೧೪ ಸಂದ ನಂದನ ಸಂವತ್ಸರದ ಚೈತ್ರಸು ೧೫ಬ್ರಿ ಶ್ರೀಮತ್ಪ್ರತಾಪ

3 ಚಕ್ರವರ್ತ್ತಿ ಹೊಯಿಸಳವೀರ ಬಲ್ಲಾಳದೇವರ್ಸರು ದೋರಸಮುದ್ರದ ರಾಜಧಾನಿಯು

4 ನೆಲೆವೀಡಿನಲು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ಕುಮಾರನಾಡಕಾ

5 ಱ ನಾಡಲು ಪಿರಿಯಸಿರಿಗೆ ನೆಲೆಯಾದ ಹೊಕ್ಕು ನಾಡ ನಾಳ್ಪ್ರಭುಗವುಡುಗಳು ವೀ

6\. ರ ಬೈರೆಯ ನಾಯ್ಕನ ಅಗ್ರತನೂಭವ ಮಂಚಣನಾಯ್ಕಮತ್ತಂ

7 ಬೈಚೆಯನಾಯ್ಕನ ಸುಪುತ್ರರೂ ಮಾರ

8 ಬೈಚೆಯನಾಯ್ಕನು ತತ್ಪುತ್ರ ಬೈಚೆಯನಾಯ್ಕ

9 ನುಸುಖದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ತತ್ಪಾದಾ[ರಾ]ದಕರಪ್ಪ

10 ಲಾನ್ವಯಗಗನಮಾರ್ತ್ತಂಡ ನೆನಿಸಿದ ವೀರಯಗೌಡನ ಸುಪುತ್ರಕುಲದೀಪಕರು ಬಿಂಮ

11 ಕ್ಕಗೌಡ ಮಲಣ ಗವುಡ ಸಂಬುವ ಗವುಡ ಕೇತ ಗವುಡ ಬೀಚ ಗವು [ಡ] ಯಿಂತೀ

12 ಅಯ್ವರು ಆ ಬಂಕಿಹಳಿಯನು ಮಾಡಿ ಸುಖದಿವಿರುತಿರಲು ತದ್ರುಗ್ರಾಮದ

13 ಲು ಕನ್ನೆಗೆಱೆಯ ಕಟ್ಟಿಸಿ ದೇವಾಲಯುವನೆತ್ತಿಸಿ ದೇವರಿಗ ಕ

14 ಲಗಾಣವ ನಡ್ಸಿ ದೇವರ ನಿವೇದ್ಯಾರ್ತ್ಥ ಮಂಣನು ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಯಾಚಂ

15\. ದ್ರಾರ್ಕ್ಕ ತಾರಂಬರಂ ಸಲುವಂತಾಗಿ ಬಿಟ್ಟರು ಮಂಗಳ ಮಾ

16 ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

17 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ ಸಷ್ಟಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ

18 ಜಾಯತೆ ಕ್ರಿಮಿ ‖

Note

This record belongs to the reign of the Hoysala king Ballâla III and describes the creation of a village called Bankihalli by five gaudas named Bimmakkagauda, Malanagauda, Sambuvagauda, Kêtagauda and Bîchagauda, sons of Vîrayagauda They are also stated to have constructed a tank and a temple at the village, set up a stone oilmill for the service of the temple and granted some land for food-offerings to the god enshrined in the temple The gaudas are said to be subordinates of the nâl-prabhu-gaudus of the rich Hokkunâdu district in Kârenâd belonging to Kumâranâdu The names of the nâl-prabhu-gaudus are given as Manchananâyaka, eldest son of Vîra Baireyanâyaka, Mâranâyaka, son of Baichayanayaka, and Baicheyanâyaka, son of . The usual imprecatory verse occurs at the end of the grant and also a sentence with the meaning "may there be increase in prosperity, long life, good health and wealth is found at the commencement of the record."

The record is dated S 1214 Nandana sam. Chai su 15 Brihavâra and corresponds to 3rd April 1292 A D

27

At the village Amukahalli in the same hobli of Hullahalli, on a broken stone lying in a field behind the Mâri temple

Size 1′-6″ × 1′-3″

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲಹಳ್ಳಿ ಹೋಬಳಿ ಬೇಚರಾಕ್ ಅಮುಕಹಳ್ಳಿ ಮಾರಿ ಗುಡಿಗೆ ಹಿಂದೆ 50 ಗಜ ದೂರದಲ್ಲಿ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

ಪ್ರಮಾಣ $1\frac{1}{2} \times 1\frac{1}{4}'$

1 ಮಹ
2 ವೆ । ತ್ರೈಲೋಕ್ಯವಿಷಯಾರಂ
3. ಯಾದ್ಭುದಯ ಶಾಲಿವಾಹನ ಸಕವರು
4 ರುಷ ಸಂದ ವಿಸ್ವಾವಸುಸಂವತ್ಸರ
5 ಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ
6 ಜ್ಯಂಗೆಯ್ವಲ್ಲಿ ಮ್ಹೈಸೂ ಸಿಂಹ್ವಾ
7 ತಾಪ ಶ್ರೀ ಸೂರ್ಯ್ಯ
8 ರಾಜ್ಯಂಗ್ಯೆವಲ್ಲಿ ಕ
9. ಭಾಗದ .
10 ಮಡಿ

Note

This record is full of lacunæ as a portion of the inscription slab is broken on both sides and the pieces on each side are lost leaving only the middle portion of the slab intact It seems to refer to some king as the overlord with the titles, râjâdhirâja and râja-paramêśvara and some subordinate of his is spoken of as the ruler of the throne of Mysore It is probable that the first king referred to is a king of Vijayanagar The letters tâpa sri-sûryya in line 7 may mean that the Mysore king referred to was a sun in brightness But nothing can be definitely stated about the meaning

As regards the date, only the cyclic year Visvâvasu is named and the figure indicating the number of years lapsed in the Sâlivâhana era is lost The characters seem to belong to the 17th century and it is possible that Viśvâvasu might stand for 1665 A D when Dêvarâja Vadeyar was king of Mysore The previous cyclic year Visvâvasu coincided with 1605 A D At this date the Mysore kings had not yet obtained the throne at Seringapatam and are not spoken of in contemporary inscriptions as seated on a throne In the later years Viśvâvasu, occurring in 1725 A.D. and 1785 A D the Mysore kings are not spoken of as subordinates since the Vijayanagar empire had disappeared by that time

28

Chikkabbehalli copper plate grant of Krishnaráya dated Ś 1439 found in the Taluk Treasury at Seringapatam, Seringapatam Taluk [Plate XXIV]

3 plates 10″ × 7″ Nâgari characters Sanskrit language Boar Seal.

ಶ್ರೀರಂಗಪಟ್ಟಣದ ಖಜಾನೆಯಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ

೩ ಹಲಗೆಗಳು 10″×7″ ನಾಗರಾಕ್ಷರ ಸಂಸ್ಕೃತಭಾಷೆ ವರಾಹಮುದ್ರೆ.

I B—

1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮ
2 ರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ। ಹರೇರ್ಲೀ
3 ಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುವಃ। ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾ
4 ತ್ರೀಚ್ಛತ್ರಶ್ರಿಯಂದಧೌ। ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮಪ್ರತ್ಯೂಹತಿಮಿರಾ
5 ಪಹಂ ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂ ಹರಿಣಾಪಿಚಪೂಜ್ಯತೆ। ಅಸ್ತಿಕ್ಷೀ
6 ರಮಯಾದ್ದೇವೈರ್ಮಥ್ಯಮಾನಾನ್ಮಹಾಂಬುಧೇಃ। ನವನೀತಮಿವೋದ್ಭೂತಮ
7 ಪನೀತತಮೋಮಹಃ। ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋಭಿರತುಲ್ಯೈರನ್ವ
8 ರ್ಥನಾಮಾಬುಧಃ ಪುಣ್ಯೈರಸ್ಯಪುರುರ(ವ)ವಾಭುಜಬಲ್ಯೈರಾಯುರ್ದ್ವಿಷಾಂ
9 ನಿಷ್ಕೃತಃ। ತಶ್ಯಾಯುರ್ನಹುಷೋಪ್ಯ ತಸ್ಯ ಪರುಷೋಯುದ್ಧೇ ಯಯಾತಿಕ್ಷಿ
10. ತೌ ಖ್ಯಾತಃಸ್ತಸ್ಯತು ತುರ್ವಸುವಸುನಿಭ ಶ್ರೀದೇವಯಾನೀಪತೆ। ತದ್ವಂ
11 ಶೇ ದೇವಕೀಜಾನಿರ್ದಿದೀಪೆತಿಂಮ್ಮಭೂಪತಿಃ। ಯಶಸ್ವೀತುಲುವೇಂದ್ರೇ
12 ಷುಯದೋ [ಃ] ಕೃಷ್ಣ ಇವಾನ್ವಯೆ। ತತೋಭೂದ್ಬುಕ್ಕಮಾಜಾನಿರೀಶ್ವರಕ್ಷಿತಿ
13. ಪಾಲಕಃ। ಅತ್ರಾಸಮಗುಣಭ್ರಂಶಂ ಮೌಳಿರತ್ನಂಮಹೀಂಭುಜಾಂ। ಸರ
14 ಸಾದುದಭೂತ್ತಸ್ಮಾನ್ನರಸಾವನಿಪಾಲಕಃ। ದೇವಕೀನಂದನಾತ್ಕಮೋ
15 ದೇವಕೀ ನಂದನಾದಿವ। ಕಾವೇರೀಮಾಶುಬಧ್ವಾಬಹಲಜಲತರಾಂ
16 ಯೋವಿಲಂಘ್ಯೈವ ಶತ್ರುಂ ಜೀವಗ್ರಾಹಂ ಗೃಹೀತ್ವಾಸಮಿತಭುಜಬಲಾ
17 ತ್ತಂಚ್ಯರಾಜ್ಯಂತದೀಯಂ। ಕೃತ್ವಾಶ್ರೀರಂಗಪೂರ್ವಂ ತದಪಿನಿಜವಶೇ
18 ಪಟ್ಟಣಂಯೋಬಭಾಶೇ ಕೀರ್ತ್ತಿಸ್ತಂಭಂ ನಿಖಾಯತ್ರಿಭುವನಭವನಸ್ತೂ
19 ಯಮಾನಾಪದಾನ[ಃ]। ಚೇರಂ ಚೋಳಂಚಪಾಂಡ್ಯಂತಮಪಿಚಮಧುರಾವಲ್ಲಭಂ
20 ಮಾನಭೂಷಂವೀರ್ಯೋದಾಗ್ರಂತುರುಷ್ಕಂ ಗಜಪತಿನೃಪತಿಂಚಾಪಿಜಿತ್ವಾತ
21 ದನ್ಯಾನ್। ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮಭೂಭೃತ್ತಟಾಂತನಿತಾಂತಂ
22 ಖ್ಯಾತಕ್ಷೋಣೀಪತೀನಾಂ ಸ್ರಜಮಿವಶಿರಸಾಂ ಶಾಸನಂ ಯೋವ್ಯತಾನೀತ್।
23 ವಿವಿಧಸುಕೃತೋದ್ದಾಮೇರಾಮೇಶ್ವರಪ್ರಮುಖೇಮುಹುರ್ಮುದಿತಹೃದಯಸ್ಥಾ
24 ನೇಸ್ಥಾನೇವ್ಯಧತ್ತಯಥಾವಿಧಿಃ। ಬುಧಪರಿವೃತೋನಾನಾದಾನಾನಿಯೋಭು
25 ವಿಷೋಡಶತ್ರಿಭುವನಜನೋದ್ಗೀತಂ ಸ್ಫೀತಂ ಯಶಃಪುನರುಕ್ತಯನ್।ತಿ
26 ಪ್ಪಾಜೀನಾಗಲಾದೇವ್ಯೋಃಕೌಶಲ್ಯಾಶ್ರೀಶುಮಿತ್ರಯೋ। ದೇವ್ಯೋರಿವನ್ನೃ
27 ಶಿಂಹೇಂದ್ರತ್ತಸ್ಮಾತ್ಪಂಕ್ತಿರಥಾದಿವ। ವೀರೌವಿನ[ಯಿ]ನೌರಾಮಲಕ್ಷ್ಮಣಾ

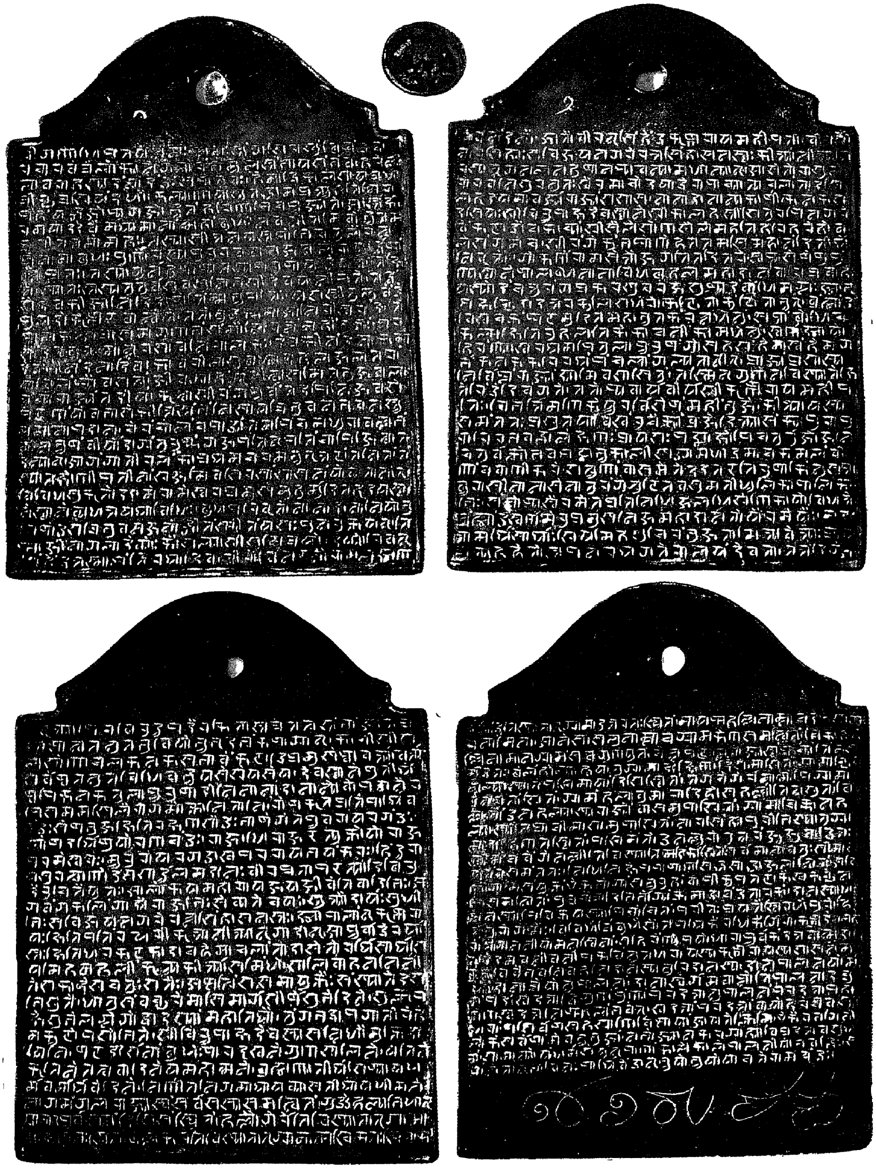
II A—

28 ವಿವನಂದನೌ।ಜಾತೌ ವೀರನೃಸಿಂಹೇಂದ್ರಕೃಷ್ಣರಾಯಮಹೀಪತೀ। ವೀರಶ್ರೀ
29 ನಾರಸಿಹ್ಯಃ ಸ ವಿಜಯನಗರೇರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕೀರ್ತ್ತ್ಯಾನೀತ್ಯಾನಿ
30 ರಸ್ಯನ್ನೃಗನಳನಹುಷಾನಪ್ಯವನ್ಯಾಮಧಾನ್ಯಾನ್। ಆಸೇತೋರಾಸುಮೇ
31 ರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಾಚ್ಯಾತ್ಯಚಲಾಂತಾದಖಿ
32 ಲಹೃದಯಮಾವರ್ಜ್ಯ ರಾಜ್ಯಂಶಶಾಸ।ನಾನಾದಾನಾನ್ಯಕಾರ್ಷೀತ್ಕನಕಶ
33 ದಸಿಯಃ ಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಥಾನೇ ಶ್ರೀಕಾಲಹಸ್ತೀಶಿತುರಪಿನಗರೇ
34 ವೆಂಕಟಾದ್ರೌಚಕಾಚ್ಯಂ।ಶ್ರೀಶೈಲೇಶೋಣಶೈಲೇಮಹತಿಹರಿಹರೇಹೋಬ
35 ಲೇಸಂಗಮೇಚ। ಶ್ರೀರಂಗೇಕುಂಭಘೋಣೇ ಹತತಮಸಿಮಹಾನಂದಿತೀರ್ಥೇ
36 ನಿವೃತ್ತ್ಯೈಃ। ಗೋಕರ್ಣೇರಾಮಸೇತೌ ಜಗತಿತದಿತರೇಸ್ವಪ್ಯಶೇಷೇಷುಪುಂ
37 ಣ್ಯಸ್ಥಾನೇಷ್ವಾಲಬ್ಧನಾನಾವಿಧಬಹಲಮಹಾದಾನವಾರಿಪ್ರವಾಹೈಃ
38 ಯಸ್ಯೋದಂಚತ್ತುರಂಗಪ್ರಕರಖುರರಜಶುಷ್ಯದಂಬೋಧಿಮಗ್ನಃ ಕ್ಷ್ಮಾಭೃ
39 ತ್ಪಕ್ಷಚ್ಛಿದೋದತ್ತರಕುಲಿಶಧರೋತ್ಕಂಠಿತಾಕುಂಠಿತಾಭೂತ್। ಬ್ರಹ್ಮಾಂಡಂ
40 ವಿಶ್ವಚಕ್ರಂಘಟಮುದಿತಮಹಾಭೂತಕಂ ರತ್ನಧೇನುಂ। ಸಪ್ತಾಂಭೋಧಿಂಚ
41 ಕಲ್ಪಕ್ಷಿತಿರುಹಲತಿಕೇ ಕಾಚನೀಂ ಕಾಮಧೇನುಂ। ಸ್ವರ್ಣಕ್ಷ್ಮಾಯೋ
42 ಹಿರಣ್ಯಾಶ್ವರಥಮಪಿತುಲಾಪೂರುಷಂಗೋಸಹಸ್ರಂ ಹೇಮಾಶ್ವಂ ಹೇಮಗ
43 ರ್ಭಂ ಕನಕಕರಿರಥಂ ಪಂಚಲಾಂಗಲ್ಯತಾನೀತ್। ಪ್ರಾಜ್ಯಂಪ್ರಶಾಸ್ಯ
44 ನಿರ್ವಿಘ್ನಂ ರಾಜ್ಯಂ ದ್ಯಾಮಿವಶಾಸಿತುಂ। ತಸ್ಮಿನ್‌ಗುಣೇನವಿಖ್ಯಾತೇಕ್ಷಿ
45 ತೇರಿಂದ್ರೇದಿವಂಗತೇ। ತತೋಪ್ಯವಾರ್ಯವೀರ್ಯ ಶ್ರೀಕೃಷ್ಣರಾಯಮಹೀಪ
46 ತಿಃ। ಬಿಭರ್ತ್ತಿಮಣಿಕೇಯೂರ[ನಿ]ರ್ವಿಶೇಷಂಮಹೀಂಭುಜೇ। ಕೀರ್ತ್ತ್ಯಾಯಸ್ಯ
47 ಸಮಂತತಃ ಪ್ರಶ್ರುತಯಾವಿಶ್ವಂರುಚ್ಯೈಕ್ಯಂ ವ್ರಜೇದಿತ್ಯಾಸಂಕ್ಯ ಪುರಾ ಪು
48 ರಾರಿರಭವದ್ಭಾಳೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಜೋಜನಿ
49 ಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪದ್ಮಭೂ ಕಾಳೀ ಖಡ್ಗಮಧಾದ್ರಮಾಚ ಕಮಲಂ ವೀ
50 ಣಾಂಚವಾಣೀಕರೇ। ಶತ್ರೂಣಾಂ ವಾಸಮೇತೇ ದದತ ಇತಿ ರುಷಾ ಕಿಂನು ಸಪ್ತಾಂ
51 ಬುರಾಸೀ ನಾನಾಸೇನಾತುರಂಗ ತ್ರುಟಿತವಸುಮತೀ ಧೂಲಿಕಾಪಾಲಿಕಾ
52 ಭಿಃ। ಸಂಸೋಷ್ಯ ಸ್ವೈರಮೇತಪ್ರತಿನಿಧಿಜಲಧಿಶ್ರೇಣಿಕಾ ಯೋ ವಿಧತ್ತೇ
53 ಬ್ರಂಹ್ಮಾಂಡಸ್ವರ್ಣ್ಣಮೇರುಪ್ರಮುಖ ನಿಜಮಹಾದಾನತೋಯೈರಮೇಯೈಃ। ಮದ್ದ
54 ತ್ತಾಮರ್ಥಿಸಾರ್ಥಾಃ ಶ್ರಿಯಮಿಹ ಸುಚಿರಂ ಭುಜತಾಮಿತ್ಯವೇತಃ ಪ್ರಾಯ
55 ಪ್ರತ್ಯೂಹಹೇತೋಸ್ತಪನರಥಗತೇರಾಲಯಂ ದೇವತಾಂ ತತ್ತದಿಗ್ಜೈ

II B—

56 ತ್ರ ವೃತ್ತ್ಯೈಪಿರಬಿರುದಪದ್ಯೈರಕಿತಾಸ್ತತ್ರ ತತ್ರಸ್ತಂಭಾಂಜಾತ ಪ್ರ
57 ತಿಷ್ಠಾನ್ಯತನುತಭುವಿಯೋಭೂಭೃದಭ್ರಂಕಷಾಗ್ರಾನ್। ಕಾಚೀ ಶ್ರೀಶೈ
58 ಲಶೋಣಾಚಲಕನಕಸಭಾ ವೆಂಕಟಾದ್ರಿಪ್ರಮುಖೇಷ್ವಾ ವರ್ತ್ಯಾವರ್ತ್ಯ
59 ಶರ್ವೇಷ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯ। ದೇವಸ್ಥಾನೇಷು ತೀರ್ಥೇ
60 ಷ್ವಪಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇವೋಪದಾನ್ಯೈರ
61 ಪಿಸಮಮಖಿಲ್ಯೈರಾಗಮೋಕ್ತಾನಿತಾನಿ। ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವ

CHIKKABBEHALLI GRANT OF THE VIJAYANAGAR KING KRISHNARAYA



(p 179)

62 ದಂಡಃ ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಡಃ ಭಾಷೆಗ ತಪ್ಪುವ ರಾಯರ ಗಂಡಃ ।
63 ಸ್ತೋಷ[ಕೃ]ದರ್ಥಿಷುಯೋರಣಚಂಡಃ । ರಾಜಾಧಿರಾಜ ಇತ್ಯುಕ್ತೋಯೋರಾಜ
64 ಪರಮೇಶ್ವರಃ। ಮೂರುರಾಯರ ಗ[೦]ಡಾ ಶ್ಚಪರರಾಯ ಭಯಂಕರಃ । ಹಿಂದೂರಾ
65 ಯಸುರತ್ರಾಣೋದುಷ್ಟಶಾರ್ದೂಲ ಮರ್ದ್ದನಃ ವೀರಪ್ರತಾಪ ಇತ್ಯಾದಿಬಿರು
66 ದೈರುಚಿತೈರಯುತಃ । ಆಲೋಕಯ ಮಹಾರಾಯ ಜಯಜೀವೇತಿವಾದಿಭಿಃ । ಅಂ
67 ಗವಂಗ ಕಲಿಂಗಾದ್ಯೈರಾಜಭಿಃ ಸೇವ್ಯತೇಚಯಃ। ಸ್ತುತ್ಯೌದಾರ್ಯಃಸುಧೀ
68 ಭಿಃಸವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ತಃ ।ಕ್ಷ್ಮಾಪಾಲಾಂನ್ ಕೃಷ್ಣರಾ
69 ಯಃಕ್ಷಿತಿಪತಿರಧರೀಕೃತ್ಯ ನೀತ್ಯಾನೃಗಾದೀನ್ । ಅಪೂರ್ವಾದ್ರೇರಥಾ
70 ಸ್ತಃಕ್ಷಿತಿಧರಕಟಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಶೇತೋರಥಿ ಸಾರ್ಥಶ್ರಿ
71 ಯಮಿಹ ಸಫಲೀಂಕೃತ್ಯಕೀತ್ತ್ಯಾಸಮಿಂಧೆ । ಶಾಲಿವಾಹನನಿರ್ಣೀ
72 ತೇಶಕಾಬ್ದೇಶಚತುಃಶತೈಃ । ಅಷ್ಟತ್ರಿಂಶಶವಮಾಯುಕ್ತೈಃಸಂಖ್ಯಾತೇದಶ
73 ಭಿಶ್ರುತೆ । ಧಾತುಸಂವಚ್ಛರೇ ಮಾಸಿ ಮಾರ್ಗಶೀರ್ಷೇಶುಭೇ ದಿನೆ । ಶುಕ್ಲಪ
74 ಕ್ಷೇ ಶುಭೇಲಗ್ನೇ ಗೋದ್ವಾದಶ್ಯಾಂ ಮಹಾತಿಥೌ । ತುಂಗಭದ್ರಾಪಗಾತೀರೇಹೇ
75 ಮಕೂಟೋಪಶೋಭಿತೇ । ಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಯಸನ್ನಿಧೌ ಮುಕ್ತಿದಾ
76 ಯಿನಿ । ಷಟ್ದರ್ಶನಾಂಬುಧೇಃ ಪಾರದೃಶ್ವನೇಗುಣಶಾಲಿನೇ । ಯತಿನ
77 ಕೃತಿನೇ ತತ್ವವಾದಿನೇ ಯಮಹಾತ್ಮನೆ । ಬ್ರಹ್ಮಣ್ಯತೀರ್ಥ ಶಿಷ್ಯಾಯಧ
78 ರ್ಮವರ್ಮಾರ್ಥವೇದಿನೆ । ನಿರ್ಣೀತನಿಗಮಾಥಾಯ ವ್ಯಾಸತೀರ್ಥಾಯ ಧೀಮತೆ ।
79 ನಾಗಮಂಗಲರಾಜ್ಯಸ್ಥಂ ಸರ್ವಸಸ್ಯಸಮನ್ವಿತಂ । ಗುಡ್ಡೆಹಳ್ಳಭಿಧಾದ್
80 ಗ್ರಾಮಾತ್ ಪೂರ್ವಸ್ಯಾಂ ದಿಶಿಸಂಸ್ಥಿತಂ । ಹಲ್ಗೆರ್ರೇತಿವಿಖ್ಯಾತಾತ್ಗ್ರಾಮಾ
81 ದ್ದಕ್ಷಿಣತಃ ಸ್ಥಿತಂ । ಬಲ್ಲೆಕರ್ರೇತಿವಿಖ್ಯಾತಾತ್ ಗ್ರಾಮಾತ್ಪಶ್ಚಿಮತಃಸ್ಥಿತಂಕೆ

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82 ರೆಕೋಡ್ವಿತಿಖ್ಯಾತಾತ್ ಗ್ರಾಮಾದುತ್ತರತಃಸ್ಥಿತಂ । ಮಾಯಪ್ಪಹಳ್ಳಿನಾಮ್ನಾಚದೇಪಸಾಗ
83 ರನಾಮಿನಾ । ಆನೆಸಾಸಲು ನಾಮ್ನಾಚಗ್ರಾಮಕೇಣಸಮನ್ವಿತಂ । ಚಿಕ್ಕಬ್ಬೆಹ
84 ಳ್ಳಿನಾಮಾನಂಗ್ರಾಮಂಸಪ್ತಗುಣೈರ್ಯುತಂ । ಚೆನ್ನಪಟ್ಟಣರಾಜ್ಯಸ್ಥಂ ಪ್ರಾಚ್ಯಂ ತಿಂಮಸ
85 ಮುದ್ರತಃ । ಬಳ್ಳಹೊಳ್ಯಾಹ್ವಯಾತು ಗ್ರಾಮಾದ್ದಕ್ಷಿಣಾಂದಿಶಮಾಶ್ರಿತಂ । ಗ್ರಾಮಾಚ್ಚಿವ
86 ನಳ್ಳ್ಯಾಖ್ಯಾತ್ ಪಶ್ಚಿಮಾಯಾಂ ದಿಶಿಸ್ಥಿತಂ । ತಗಚೆಗೆರ್ನಾಮ್ನೋಪಿಗ್ರಾಮಾ
87 ದುತ್ತರತಾಂಶ್ರಿತಂ । ಗ್ರಾಮಂ ಹಲವುಮಾರಾದಿ ಹೊಸಹಳ್ಳೀತಿಚಶ್ರುತಂ । ಬಿ
88 ಲ್ಲಗೊಂಡನಹಳ್ಯಾಖ್ಯ ರಾಜ್ಯೇವಾಸಮುಪಾಶ್ರಿತಂ । ಗ್ರಾಮಚ್ಚಿಕ್ಕನಹ
89 ಳ್ಯಾಖ್ಯಾತ್ ಪ್ರಾಚೀಮಾಶಾಮುಪಾಶ್ರಿತಂ । ನಾರಸಿಂಹ್ಯಪುರೀಭಿಖ್ಯಾತ್ಗ್ರಾ
90 ಮಾದ್ದಕ್ಷಿಣತಸ್ಥಿತಂ । ಪಶ್ಚಿಮಂಶೊಡನಲ್ಲೂರೋರುತ್ತರಂ ಜೂಜುವಾಡಿತಃ ।
91 ಗ್ರಾಮಂಚ ವೆಂಗೆನಲ್ಲೀತಿವಿಖ್ಯಾತಿಂ ಮದಿಕಾಂಶ್ರಿತಂ । ಸರ್ವಮಾನ್ಯಚತುಃ ಸೀಮಾಸಂ
92 ಯುತಂಚ ಸಮಂತತಃ। ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣ ಸಿದ್ಧಸಾಧ್ಯ ಜಲಾಂನ್ವಿತಂ । ಅಕ್ಷಿ
93 ಣ್ಯಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಏಕಭೋಗ್ಯಂಸಭೂರುಹಂ । ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚಕಚ್ಛೇನಾ
94 ಪಿಸಮನ್ವಿತಂ । ಪುತ್ರಪೌತ್ರಾದಿಭಿರ್ಭೋಗ್ಯಂ ಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ । ದಾನಸ್ಯಾಧ
95 ಮನಸ್ಯಾಪಿ ವಿಕ್ರಯಸ್ಯಾಪಿಚೋಚಿತಂ । ಪರೀತಃ ಪ್ರಯತ್ನೈಸ್ನಿಗ್ಧೈ ಪುರೋಹಿ
96 ತಪುರೋಗಮೈಃ । ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ರೌತ ಪಥಿಕೈರಧಿಕೈರ್ಗಿರಾಂ । ಕೃಷ್ಣದೇವಮಹಾ

97 ರಾಯೋಮಾನನೀಯೊಮನಸ್ವಿನಾಂ । ಸಹಿರಂಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ ।
98 ತದಿದಮವನೀವನೀಪಕ ವಿನುತಧರಾಯಸ್ಯ ಕೃಷ್ಣರಾಯಸ್ಯ । ಶಾಸನಮು
99 ರುಕವಿವೈಭವನಿವಹ ನಿದಾನಸ್ಯ ಭೂರಿದಾನಸ್ಯ । ದಾನಪಾಲನಯೋರ್ಮ
100. ಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯು
101 ತಂಪದಂ । ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾ
102 ರೇಣಸ್ವದತ್ತನಿಷ್ಫಲಂ ಭವೇತ್ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋಹರೇಚ್ಚವಸುಂ
103 ಧರಾಂ । ಷಷ್ಟಿರ್ವಷಸಹಶ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿ । ಐಕೈವಭಗಿನೀ
104 ಲೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧ
105 ರಾಂ । ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುಂ ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ । ಸ
106 ರ್ವಾನೇತಾನ್‌ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ।
107 ಶ್ರೀ ವಿರುಪಕ್ಷ

I B—

1 श्रीगणाधिपतये नमः । नमःस्तुंगशिरश्चुंबिचंद्रचाम
2. रचारवे त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे । हरेर्ली
3. लावराहस्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत्र धा
4. त्रीच्छत्रश्रियं दधौ । कल्याणायास्तु तद्धाम प्रत्यूहतिमिरा
5 पहं । यद्गजोप्यगजोद्भूतं हरिणापि च पूज्यते । अस्ति क्षी
6. रमयाद्देवैर्मथ्यमानान्महांबुधेः । नवनीतमिवोद्भूतम
7. पनीततमो महः । तस्यासीत्तनयस्तपोभिरतुलैरन्व
8 र्थनामा बुधः पुण्यैरस्य पुरूरववाभुजबलैरायुर्द्विषां
9. निघ्नतः । तश्यायुर्नहुषोष्य तस्य परुषो युद्धे ययाति क्षि
10 तौ । ख्यातःस्तस्यतु तुर्वसुवसुनिभश्रीदेवयानीपते । तद्वं
11. शे देवकीजानिर्दिदीपे तिम्मभूपतिः । यशस्वी तुलुवेंद्रे
12. षु यदो[ः] कृष्ण इवान्वये । ततोभूद्बुक्कमाजानिरीश्वरक्षिति
13. पालकः । अत्रासमगुणभ्रंशं मौळिरत्नं महीभुजां । सर
14. सादुदभूत्तस्मान्नरसावनिपालकः । देवकीनंदनात्कमो
15. देवकीनंदनादिव । कावेरीमाशुबध्वा बहलजलतरां
16 यो विलंघ्यैव शत्रुं जीवग्राहं गृहीत्वा समितभुजबला
17. त्तंच्य राज्यं तदीयं । कृत्वा श्रीरंगपूर्वं तदपि निजवशे
18. पट्टणं यो बभाशे कीर्त्तिस्तंभं निखाय त्रिभुवनभवनस्तू
19. यमानापदान । चेरं चोळं च पांड्यं तमपि च मधुरावल्लभं
20. मानभूषं वीर्योदाग्रं तुरुष्कं गजपतेनृपतिं चापि जित्वा त
21. दन्यान् । आगंगातीरलंकाप्रथमचरमभू[भृ]त्तटांतनितांतं
22. ख्यातक्षोणीपतीनां स्रजमिव शिरसां शासनं यो व्यतानीत् ।
23 विविधसुकृतोद्दामे रामेश्वरप्रमुखे मुहुर्मुदितहृदयस्था
24. ने स्थाने व्यधत्त यथाविधिः । बुधपरिवृतो नानादानानि यो भु
25. वि षोडश त्रिभुवनजनोद्गीतं स्फीतं यशः पुनरुक्तयन् । ति
26. प्पाजी नागलादेव्योः कौशल्याश्रीशुमित्रयो । देव्योरिव नृ
27. शिहेंद्रत्तस्मात्पंक्तिरथादिव । वीरौविन[यि]नौ रामलक्ष्मणा

II A—

28. विव नंदनौ । जातौ वीरनृसिंहेंद्रकृष्णरायमहीपती । वीरश्री
29. नारसिंह्यः सविजयनगरे रत्नसिंहासनस्थः कीर्त्या नीत्या नि
30 रस्यन्नृगनळनहुषानप्यवन्यामथान्यान् । आसेतोरासुमे
31. रोरवनिसुरनुतः स्वैरमाचोदयाद्रेरापाश्चात्यशैलांतादखि
32. लहृदयमावर्ज्य राज्य शशास । नानादानान्यकार्षीत्कनकश
33 दसि यः श्रीविरूपाक्षदेवस्थाने श्रीकालहस्तीशितुरपि नगरे
34. वेंकटाद्रौ च काञ्च्यं । श्रीशैले शोणशैले महति हरिहरे होव
35 ले संगमे च । श्रीरंगे कुंभघोणे हततमसिमहानंदितीर्थे
36. निवृत्त्यैः । गोकर्णे रामसेतौ जगति तदितरेस्वप्यशेषेषु पुं
37. ण्यस्थानेष्वालब्धनानाविधबहलमहादानवारिप्रवाहैः
38 यस्योदंचत्तुरंगप्रकरखुररजशुष्यदंवोधिमग्नः क्ष्माभृ
39 त्पक्षच्छिदोदत्तरकुलिशधरोत्कंठिताकुठिताभूत् । ब्रंह्मांडं
40. विश्वचक्रं घटमुदितमहाभूतकं रत्नधेनुं । सप्तांबोधिं च
41 कल्पक्षितिरुहलतिके काचनीं कामधेनुं । स्वर्णक्ष्मा यो
42 हिरंण्याश्वरथमपि तुलापूरुषं गोसहश्रं हेमाश्वं हेमग
43 र्भं कनककरिरथं पंचलांगल्यतानीत् । प्राज्यं प्रशास्य
44. निर्विघ्नं राज्यं द्यामिव शासितुं । तस्मिन् गुणेन विख्याते क्षि
45. तेरिंद्रे दिवंगते । ततोप्यवार्यवीर्यश्रीकृष्णरायमहीप
46. तिः । बिभर्त्ति मणिकेयूर[नि]र्विशेषं महीं भुजे । कीर्त्यायस्य
47. समंततः प्रश्रुतया विश्वं रुचैकय व्रजेदित्यासंकय पुरा पु
48. रारिरभवद्भालेक्षणः प्रायशः पद्माक्षोपि चतुर्भुजोजनि
49. चतुर्वक्त्रोभवत्पद्मभू काळीखड्गमधाद्रमा च कमलं वी
50. णां च वाणी करे । शत्रूणां वासमेते ददत इति रुषा किंनु सप्तां
51. बुरासी नानासेनातुरंगत्रुटितवसुमती धूलिका पालिका
52. भिः । संसोष्य स्वैरमेत प्रतिनिधिजलधिश्रेणिका यो विधत्ते
53. ब्रंह्मांड स्वर्णमेरुप्रमुखनिजमहादानतोयैरमेयैः मद्द
54. त्तामार्थिसार्थाः श्रिममिहसुचिरं भुजतामित्यवेत्यः प्राय
55. प्रत्यूहहेतोस्तपनरथगतेरालयं देवतां तत्तदिग्जै

II B —

56 त्रत्रुत्यापिरबिरुदपदैरकितास्तत्र तत्र स्तंभां जातप्र
57 तिष्ठान्वतनुत भुवि योभूभृदभ्रंकषाग्रान् । काची श्रीशै
58 लशोणाचलकनकसभावेंकटाद्रिप्रमुखेष्वावर्त्यावर्त्य
59. शर्वेष्वतनुत विधिवद्भूयसे श्रेयसे य । देवस्थानेषु तीर्थे
60 ष्वपि कनकतुलापूरुषादीनि नानादानान्येवोपदानैर
61. पि सममखिलैरागमोक्तानि तानि । रोषकृतप्रतिपार्थिव
62. दंडः शेषभुजक्षितिरक्षणशौडः भाषेगे तप्पुव रायर गंडः ।
63 स्तोष[कृ]दर्थिषु यो रणचंडः । राजाधिराज इत्युक्तो यो राज
64 परमेश्वरः । मूरुरायर ग[ं]डा श्चपररायभयकरः । हिंदूरा
65 यसुरत्राणो दुष्टशार्दूलमर्दनः वीरप्रताप इत्यादिबिरु

66 दैरुचितै युतः । आलोकय महाराय जय जीवेति वादिभिः । अ
67. गवंगकलिंगाद्यै राजभिः सेव्यते च यः । स्तुत्यौदार्यः सुधी
68. भिः सविजयनगरे रत्नशिंहासनस्तः । क्ष्मापालान् कृष्णरा
69 यः क्षितिपतिरधरीकृत्य नीत्यान्नृगादीन् । आपूर्वाद्रेरर्था
70 स्तः क्षितिधरकटकादाच हेमाचलांतादासेतोरार्थिसार्थश्रि
71. यमिह सढलींकृत्य कीर्त्या समिंधे । शालिवाहननिर्णी
72 ते शकाब्दे शचतुःशतैः । अष्टात्रिंशसमायुक्तैः संख्या ते दश
73 भिश्रुते । धातुसंवच्छरे मासि मार्गशीर्षे शुभे दिने । शुक्लप
74 क्षे शुभे लग्ने गोद्वादश्यां महातिथौ । तुंगभद्रापगातीरे हे
75 मकूटोपशोभिते । श्रीविरूपाक्षदेवस्य सन्निधौ मुक्तिदा
76. यिनि । षट्दर्शनांबुधे· पारदृश्वने गुणशालिने । यतिने
77. कृतिने तत्ववादिने यमहात्मने । ब्रह्मण्यतीर्थशिष्याय ध
78. र्मवर्मार्थवेदिने । निर्णीतनिगमाथाय व्यासतीर्थाय धीमते ।
79 नागमगलराज्यस्थं सर्वसस्यसमन्वितं । गुड्डेहळ्ळयभिधाद्
80 ग्रामात् पूर्वस्यां दिशिसंस्थितं । हल्लौ गेरैति विख्यातात् ग्रामा
81 द्दक्षिणतः स्थितं । वल्लेकरैनि विख्यातात् ग्रामात्पश्चिमतः स्थितं के

III A—

82 रेकोडिवति ख्यातात् ग्रामादुत्तरतः स्थितं । मायप्पहळ्ळिनाम्ना च देपसाग
83 रनामिना । आनेसास्लु नाम्ना च ग्रामकेण समन्वितं । चिक्कब्बेह
84 ळ्ळिनामानं ग्रामं सर्वैर्गुणैर्युतं । चेन्नपट्टणराज्यस्थं प्राच्यांतिमस
85 मुद्रतः । बेळ्ळेहोळ्ळ्याह्वया तु ग्रामाद्दक्षिणां दिशमाश्रितं । ग्रामाच्चिब्ब
86. नळ्ळ्याख्यात् पश्चिमायां दिशि स्थितं । तगचेगेरेनाम्नोपि ग्रामा
87. दुत्तरतां श्रितं । ग्रामं हलबुमारादि होसहळ्ळीति च श्रुतं । बि
88 ल्लगोंडनहळ्ळ्याख्यराज्ये वासमुपाश्रितं । ग्रामाच्चिकनह
89 ळ्ळ्याख्यात् प्राचीमाशामुपाश्रितं । नारसिंह्यपुरीभिख्यात् ग्रा
90 माद्दक्षिणतस्थितं । पश्चिमं तोडनल्लूरोरुत्तर जूजुवाडितः ।
91 ग्रामं च वेंगेनल्लीति विख्यातिं मदिकां श्रितं । सर्वमान्यचतुःसीमासं
92 युतं च समंततः । निधिनिक्षेपपाषाणसिद्धसाद्ध्यजलान्वितं । अक्षि
93 ण्यागामिसंयुक्तं एकभोग्यं सभूरुहं । वापीकूपतटाकैश्च कच्छेना
94 पि समन्वितं । पुत्रपौत्रादिभिर्भोग्यं क्रमादाचंद्रतारकं दानस्याध
95. मनस्यापि विक्रयस्यापि चोचितं । परीतः प्रयतैस्निग्धै पुरोहि
96 तपुरोगमैः । विविधैर्विबुधैश्रौतपथिकैरधिकैर्गिरां । कृष्णदेवमहा
97 रायो माननीयो मनस्विनां । सहिरण्यपयोधारापूर्वकं दत्तवान्मुदा ।
98 तदिदमवनीवनीपकविनुतधरा यस्य कृष्णरायस्य । शासनमु
99. रुकविवैभवनिवहनिदानस्य भूरिदानस्य । दानपालनयोर्म
100 ध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्यु
101 तं पदं । स्वदत्ताद्द्विगुणं पुण्यं परदत्तानुपालनं परदत्तापहा
102 रेण स्वदत्तनिष्फलं भवेत् । स्वदत्तां परदत्तां वा यो हरेच्च वसुं
103 धरां । षष्टिर्वर्षसहस्राणि विष्ठाया जायते क्रिमि । एकैवभगिनी
104 लोके सर्वेषामेवभूभुजां । नभोज्यानकरग्राह्या विप्रदत्तावसुंध

105 रां। सामान्येयं धर्मसेतुं र्नृपाणां काले काल पालनीयो भवाद्भिः। स
106 र्वानेतान् भाविनः पार्थिवेंद्रान् भूयो भूयो याचते रामचंद्रः।
107 श्री विरुपक्ष (In Kannada characters)

Transliteration

I B—

1 śrî Ganâdhi-patayê namah | namah (s)tumga-śiras-chumbi-chamdra-châma-
2 ra-chârave trailôkya-nagarârambha-mûlastambhâya Sambhave | Harêr lî-
3 lâ-varâhasya damshtrâ-damdah sa pâtu vah | Hêmâdri-kalaśâ yatra dhâ-
4 trî chchhatra-śriyam dadhau | kalyânâyastu tad-dhâma pratyûha-timirâ-
5 paham yad-gajôpyagajôdbhûtam Harinâpi cha pûjyate | asti kshî-
6 ramayâddêvair mathyamânâmn mahâmbudhêh | navanîtam ivôdbhûtam a-
7 panîta-tamô mahah | tasyâsît tanayas tapôbhir atulan anva-
8 rtha-nâmâ Budhah punyan asya Purura (va)-vâ bhujabalan âyur dvishâm
9 nighnatah | taśy Âyur Nahushôshya tasya parushô yuddhê Yayâti [h] kshi-
10 tau khyâtah stasya tu Turuvasu [r] vasunibha [s] śrî Dêvayânîpate [h] | tad-vam-
11 śê Dêvakîjânir didîpe Timmma-bhûpatih | yaśasvî Tuluvêmdrê-
12 shu Yadô [h] Krishna ivânvaye | tatôbhûd Bukkamâjânir Îśvara-kshiti-
13 pâlakah | atrâsam agunabhramśam mauliratnam mahîmbhujâm | sara-
14 sâd udabhût tasmân Narasâvanipâlakah | Dêvakî-namdanât Kamô
15 Dêvakînamdanâd iva ‖ Kâvêrîm âśu badhvâ bahala-jala-tarâm
16 yô vilamghyaiva satrum | jîvagrâham grihîtvâ samita-bhujabalâ-
17 t Tamchya-rajyam tadîyam | kritvâ Śriramga-pûrvam tad-api nija-vaśê
18 pattanam yô babhâsê kîrtti-stambham nikhâya tribhuvana-bhavana-stû-
19 yamânâpadâna[h] | Chêram Chôlam cha Pâmdyam tam api cha Madhurâ-vallabham
20. Mânabhûsham vîryôdâgram Turushkam Gajapati-nripatim châpi jitvâ ta-
21 danyân | â-Gamgâ-tîra-Lamkâ-prathama-charama-bhû-bhritt-tatâmta [m] nitâmtam
22 khyâta-kshônîpatînâm srajam iva śirasam sâsanam yô vyatânît |
23 vividha-sukritôddâmo Râmêsvara- pramukhê muhur mudita-hridaya-sthâ-
24 nê sthânê vyadhatta yathâ-vidhih | budha-parivritô nânâ-dânâni yô bhu-
25 vi shôdasa tribhuvana-janôdgîtam sphîtam yaśah punaruktayan | Ti-
26 ppâjî Nâgalâdêvyôh Kauśalyâ-śrî-Sumitrayô [h] | dêvyôr iva Nri-
27 simhêmdrat tasmât Pamktirathâd iva | vîrau vina[yi] nau Râma-Lakshmanâ-

II A—

28 v iva namdanau | jâtau Vîra-Narasimhêmdra-Krishnarâya-mahîpatî ‖ vîra śrî
29 Nârasihyah sa Vijayanagare ratta-simhâsanasthah kîrttyâ nîttyâ-ni-
30 rasyan Nriga-Nala-Nahushân apyavanyâm athânyân | â-sêtôr â-Sumê-
31 rôr avani-sura-nutah svairâm achôdayâdrêr â-pâchyâtyachalâmtâd akhi-

32. la-hṛidayam âvarjya râjyam sasâsa । nânâ-dânânyakârshit Kanakasa
33. dasi yah śrî Virûpâksha-dêvasthâne śrî Kâlahatîśitur api nagarê
34 Vemkatâdriau cha Kâ [m] chyam ‖ Srîśailê Sôna-sailê mahati Harihaiê [A] hôba-
35 lê Samgamê cha । Srîramgê Kumbhaghônê hata-tamasi mahâ-Namditîrthê
36 Nivrittyaih । Gôkarnê Râmasêttau jagati tad-itaresv-apyasêshêshu pum-
37. nya-sthânêshvâlabdha-nânâ-vidha-bahala-mahâ-dâna-vâri-pravâhaih
38 yasyôdamchat-turamga-prakara-khura-râja [s] sushyad-ambhôdhi-magnah kshmâbhri-
39 t-paksha-chchhidôd[y]attara-Kulisadharôtkamthitâ kumthitâbhût । brahmâmdam
40 visvachakram ghatam udita-mahâbhûtakam ratna-dhênum saptâmbôdhim cha
41 kalpa-kshitiruhalatikê kâ[m]chanîm Kâmadhênum । svarnakshmâ[m] yô
42 hiramnyâsvaratham api tulâpûrusham gôsahasram hêmâsvam hêmaga-
43 rbham kanaka-kari-ratham pamcha-lâmgalyatânît । prâjyam prasâsya
44 nirvighnam râjyam dyâm iva śâsitum । tasmin gunêna vikhyâtê kshi-
45 têrimdrê divam gatê । tatôpy-avârya-vîrya- śrî Krishnarâya-mahîpa-
46. tih । bibhartti manikêyûra-[ni]rvisêsham mahîm bhuje । kî[r]ttyâ yasya
47 samamtatah prasrutayâ visvam ruchaikyam vrajêd ityâsamkya purâ Pu-
48 rârir abhavad Bhâlêkshanah prâyaśah padmâkshôpi chatuir(bh?)ujô'jani
49 Chaturvaktrô bhavat padmabhû[h] Kâlî khadgam adhâd Ramâ cha kamalam vî-
50 nâm cha Vânî karê। satrûnâm vâsam êtê dadata iti rushâ kimnu saptâm-
51 burâsî[n] nânâ-sênâ-turamga-trutita-vasumatî- dhûlikâ-pâlikâ-
52. bhih । samsôshya svanam êta[t]- pratinidhi-jaladhi-srênikâ yô vidhattê
53 brahmâmda- svarnna-mêru-pramukha-nijamahâdâna-tôyair amêyaih । mad-da-
54 ttâm arthi-sârthâh śriyam iha suchiram bhu[m]jatâm ityavêtyâh prâya[h]
55 pratyûha-hêtôs tapana-ratha-gati âlayam dêvatâ[nâ]m tatta[d]-digjai-

II B—

56 tra vrittyâpi(ra) birudapadam a[n]kitâ[m]statra tatra stambhâm jâtapra-
57. tishthân v[y]atanuta bhuvi yô bhûbhrid-abhramkashâgram। Kâ[n]chî Śrîsai-
58 la Sônâchala Kanakasabhâ Vemkatâdri pramukh[y]êshvâvartyâvartya
59 sarvêshvatanuta vidhivad bhûyasê śrêyasê ya[h] । dêvasthânêshu tîrthê-
60 shvapi kanakatulâpûrushâdîni nânâ-dânânyêvôpadânam a-
61. pi samam akhilam âgamôktâm tâm । rôsha-krita-pratipârthiva-
62. damdah sêshabhuja-kshiti-rakshana-śau[m]dah bhâshege-tappuva-râyara-gandah
63. stôsha [kri] d arthishu yô rana-chamdah । râjâ-dhirâja ityuktô yô râja-

64 paramêsvarah | mûrurâyara ga[m]dâscha pararâya-bhayamkarah | Himdûrâ-
65 ya-suratrâṇô dushta-śârdûla-marddanah vîrapratâpa ityâdi biru-
66 dair uchitai[r] yutah | âlôkaya mahârâya jaya jîvêti vâdibhih | Am-
67 ga Vamga Kalimgâdyai râjabhih sêvyatê cha yah | stuttyaudâryah sudhî-
68 bhih sa Vijayanagarê ratna-simhâsana-st[h]ah | kshmâpâlâmn Krishnarâ-
69 yah kshitipatir adharîkrittya nîttyâ Nrigâdîn | âpûrvâdrêr artthâ-
70 sta(h)-kshitidhara-katakâd â cha Hêmâchalâmtâd âsêtôr arthi-sârtha-śri-
71 yam iha sadhalîmkritya ? kîrttyâ samimdhe | Śâlivâhana-nirnî-
72 tê sakâbdêśa-chatuh-śataih | ashtat-trimsa samâyuktaih samkhyâtê dasa-
73 bhi srute | Dhâtu-samvachchharê mâsi Margaśîrshe śubhê dine | śukla-pa-
74 kshê śubhê lagnê gôdvâdasyâm mahâ-tithau | Tumgabhadrâpagâ-tîrê Hê-
75 makûtôpasôbhitê | srî Virûpâkshadêvasya sannidhau muktidâ-
76 yini | shat-ddarsanâmbudhêh pâradrisvanê gunasâline yatinê
77 kritine tatvavâdinê ya(cha ?)mahâtmanê | Brahmanya-tîrtha-śishyâya dha-
78 rma-varmârtha-vêdinê | nirnîta-nigamâ [r]thâya Vyâsatîrthâya dhîmate |
79 Nâgamamgala-râjyastham sarva-sasya-samanvitam | Guddehalyabhidhâd
80 grâmât pûrvasyâm diśi samsthitam | Hallaugerrêti vikhyâtât grâmâ-
81 d dakshinatah sthitam | Ballekanêti vikhyâtât grâmât paschimâtah sthi-
tamke

III A—

82 rekôdvitikhyâtât grâmâd uttaratah sthitam Mâyappahalli-nâmnâ cha Dêpasâga-
83 ranâmnâ | Ânesâsâlu-nâmnâ cha grâmakena samanvitam Chikkabbeha-
84 lli-nâmânam grâmam sava-gunair yutam | Chennapattana-râjyastham prâchyam Timmasa-
85 mudratah | Berlaholyâhvayât(u) grâmâd dakshinâm disam âśritam | grâmâch Chhiva-
86. nalyâkhyât paschimâyâm disi sthitam | Tagachegerra-nâmnôpi grâmâ-
87. d uttaratâm sritam | grâmam Halavumarâdi Hosahallîti cha śritam | Bi-
88. llagomdanahalyâkhya râjyê vâsam-upâsritam | grâmâch-Chikkanaha-
89 lyâkhyât prâchîm âśâm upâśritam | Nârasimhya-purîbhikhyât grâ-
90 mâd dakshinata sthitam | paschimam Todanallûrôr uttaram Jûjuvâditah |
91 grâmam cha Vemgenallîti vikhyâtim madikâm śritam | sarvamânya-chatuh-sîmâ-sam-
92 yutam cha samamtatah | nidhi nikshêpa pâshâna siddha sâddhya jalâmn-vitam | akshi-
93. nyâgâmi-samyuktam arka-bhôgyam sa-bhûruham | vâpî-kûpa-tatâkaischa kachchhênâ-
94 pi samanvitam | putra-pautrâdibhir bhôgyam kramâd âchamdra-târakam | dânasyadha

95 manasyâpi vikrayasyâpi chôchitam | parîtah prayatai[s]snigdhai[h] purôhi-
96 ta-purôgamaih | vividhair vibudhais srauta-pathikair adhikair girâm | Krishnadêvamahâ-
97 râyô mânanîyô manasvinâm | sa-hiramnya-payô-dhârâ-pûrvakam dattavân mudâ |
98 tad idam avanî-vanîpaka-vinuta-dharâ yasya Krishnarâyasya śâsanam u-
99 ru-kavi vaibhava-nivaha-nidânasya bhûri-dânasya | dâna-pâlanayôr ma-
100 dhyê dânâchchêyônupâlanam | dânâ[t]svargam avâpnôti pâlanâd achyu-
101 tam padam | sva-dattâ[d] dvigunam punyam para-dattânu-pâlanam para-dattâ-pahâ-
102 rêna sva-datta [m] nishphalam bhavêt | sva-dattâm para-dattâm vâ yô harêchcha vasum-
103 dharâm | shashtir va[r]sha-sahasrâni vishthâyâm jâyatê krimi | aikaiva bhaginî
104 lôkê sarvêshâm êva bhûbhujâm | na bhôjyâ na kara-grâhyâ vipra-dattâ vasumdha-
105 râ(m) | sâmânyêyam dharma-sêtum nripânâm kâlê kâlê pâlanîyô bhavadbhih | sa-
106 rvân êtân bhâvinah pârthivêmdrân bhûyô-bhûyô yâchatê Râmachamdrah|
107 śrî Virupaksha

Translation

Lines 1—71

Salutation to Ganâdhipati Praise of Śambhu, Varâha and Ganapati Genealogy of the Vijayanagar king Krishnarâya from the Moon downwards and his praise (*see* E C V, Hassan 6 for a translation of the verses) regarding Narasa's conquests Tamchyarâjyam is to be interpreted as the kingdom of Tanjore (*see* para 106, p 51, M A R 1918)

Lines 71—98

On the 12th lunar day which was a Gôdvâdaśi of the bright fortnight of the month Mârgaśira in the year Dhâtu being the 1438th year in the era calculated from Sâlivâhana, on an auspicious day and lagna, during a great tithi, in the presence of the God Virûpâksha, conferring liberation (from births), on the bank of the river Tungabhadrâ adorned with Hêmakûta (hill), the great king Krishnarâya, deserving of respect by worthy people, surrounded by holy and loving purohits and others and also by various learned men, vedic scholars and eloquent speakers, was pleased to grant with pouring of water on gold, as a sarvamânya, with all the boundaries defined, possessed of the rights of *nidhi* (treasure on the surface), *nikshêpa* (treasure underground), *pâshâna* (rocks), *siddha* (ready rights), *sâdhya* (possibilities), *jala* (water springs), *akshîni* (imperishables), *âgâmi* (future rights), trees, wells, springs, tanks, *kachchha* (river banks), to be enjoyed singly, by sons and grandsons, etc , in succession

for as long as the moon and stars last with the rights of gift, mortgage and sale, three villages, namely, (1) Chikkabbehalli with (the hamlets) Mâyappahalli Dèpasâgara and Ânesâsalu villages, highly fertile, situated in the Nâgamangala kingdom, to the east of Guddehalli, to the south of Hallegere, to the west of Ballekere, to the north of Kerekôdu, (2) Halavumâra Hosahalli, situated in Chennapatna kingdom to the east of Timmasamudra, to the south of Berlahole, to the west of Sivanalli, to the north of Tagachegere, (3) Vengenalli, situated in Billagondanahalli kingdom, to the east of Chikkanahalli, to the south of Nârasimhyapuri, to the west of Todanallur and north of Jûjuvâdi, to the wise ascetic Vyâsatîrtha, disciple of Brahmanyatîrtha, who had crossed to the other shore of the ocean of the six darsanas, and was endowed with noble qualities, who was a Tatvavâdi (discourser on tatvas a term applied to the members of Mâdhva sect), high-souled and had understood the inner meaning of dharma and determined the purport of the Vedas

Lines 98—107

This is the sâsana of Krishnarâya, who is praised by all who seek favours on earth, who is the source of the prosperity of great authors, and liberal in gifts. Between making a gift and protecting it, protecting is more meritorious than making the gift By making a gift one attains svarga while by protecting a gift one goes to a region from which there is no fall. Protecting another's gift is twice as meritorious as making a gift oneself By seizing another's gift one's own gift is rendered fruitless He who confiscates land given by oneself or by others is born as a worm in ordure for sixty thousand years The land given to Brahmans is the sole sister of all kings She is to be neither enjoyed nor held by hand (taxed) This bridge of dharma is common to all kings and should be protected by you from time to time. Râmachandra asks this again and again of all future kings

Virûpâksha

Note

This copper plate record which was found deposited in the Seringapatam Taluk Treasury and was forwarded by the Deputy Commissioner, Mysore District, to the Archæological Department was noticed in p 34 of the Mysore Archæological Report for 1919 The text has now been published along with a translation and note.

The record registers the gift of three villages Chikkabbehalli with three hamlets, in the Nâgamangala kingdom, Halavumârahosahalli in the Channapatna kingdom and Vengenahalli in the Billagondanahalli kingdom to the ascetic of the Mâdhva sect, Vyâsatirtha, disciple of Brahmanyatîrtha, by Krishnarâya, king of Vijayanagar.

Vyâsatîrtha was a great scholar who has composed several important works bearing on the Dvaita school of philosophy, namely, Nyâyâmrita, Tarkatândava, Chandrikâ and Bhêdôjjîvana His guru was Brahmanyatirtha Tradition connects him with the Mâdhva gurus Vijayêndra and Vâdirâja both of whom belonged to separate matts but who are said to have been his disciples He is said to have popularised Mâdhva

religion by publishing its truths in Kannada songs composed by himself. Two great devotees Purandaradâsa, a Brahman, and Kanaka, a Sûdra, who also have composed popular songs full of religious fervour and moral teachings, are said to have been his disciples He is said to have been connected in his early age with Lakshmînârâyanatîrtha also known as Śrîpâdarâja who resided at Mulabâgal and who was the head of a matt at the place The life of Vyâsatîrtha is extolled in two works Vyâsa vijaya, by Śrînivâsatîrtha and Vyâsayôgîśacharitam, by Sômanâtha According to tradition as recorded in the first work, the king Krishnarâya was once warned of an evil muhurta approaching and he was advised to put some one else on the throne for that time Not knowing whom to choose, the king sent out his State elephant with a garland which the animal presented to Vyâsatîrtha The latter took his seat on the throne, averted the danger befalling the king and in the short time left him signed grants of land to Brahmans He had the large Vyâsasamudra tank built on the Mysore and Kadapa borders He lived for twelve years at Tirupati worshipping the god Śrînivâsa A vrindâvana or tomb at a spot called Navavrindâvana was built for him on an island in the Tungabhadrâ about half a mile from Ânegondi According to a song of Purandaradâsa, his disciple, his death took place on Vilambi sam Phâlguna ba 4 which is equivalent to 8th March 1539, Saturday taking the nearest year Vilambi after the death of Krishnarâya (*see* Nâgavarma's *Chhandômbudhi* edited by Kittel, Intro. p 133)

Vyâsatîrtha is also called Vyâsarâya and a spiritual descendant of his resides at the matt of Sôsale in T-Narsipur Taluk

The date of the present grant is given as Ś 1438 Dhâtu sam Mâr śu 12 corresponding to 6th December 1516 A D

For Vyâsatîrtha we have the following records —

(1) Abbûr grant of Krishnarâya to Vyâsatîrtha (E.C IX, Chennapatna 153 of 1523) (*See* also M A R 1919, p 35)

(2) Gaurâpura grant of Krishnarâya to Vyâsatîrtha (E C VII, Shimoga Taluk 85 of 1527)

(3) Three inscriptions in the Tirumalai-Tirupati, North Arcot District, two in the south wall of the second prâkâra in the Venkatêśasvâmi temple, and another in the north street before the Vyâsarâya matt These are dated in 1524 A D and record (*a*) a money grant by Vyâsatîrtha-śrîpâda-vadeyar to the sthânikas at Tirumalai for the service of special offerings to the gods Venkatêsa and Gôvindarâja at Tirumalai and Tirupati on certain days, and (*b*) the grant of house-sites at Tirumalai by king Krishnarâya to Vyâsatîrtha for building a matt (*see* Tirupati Devasthanam Inscriptions, Vol III, pp 329, 330, 338)

(4) Two inscriptions at Lower Tirupati, North Arcot District, in the reign of Krishnarâya The first of these dated in 1524 authorises Vyâsatîrtha-

srîpâda-udaiyar to build his matt in the house-site of Sottaibhattar at Tirupati which was confiscated by the order of Sâluva Narasimharâya because of the theft of the temple jewels by Nambi Sirriappaiyan previously and also authorises Vyâsatîrtha to receive the donor's share of the prasâdam offered in the name of Krishnarâya for the use of his matt The second of these is dated in 1528 and records that the *sthânattâr* of Tirumalai agreed to make arrangements for conducting a festival to Śrî Gôvindarâjasvâmi from the annual income of 60 pons of the village Oddampattu gifted for the purpose by Vyâsatîrtha (*Ibid.* pp 326, 358)

(5) A copper plate inscription dated in Ś 1447 (A D 1525-26) in the reign of Krishnadêvarâya recording the grant of the village Bettakonda renamed Vyâsasamudram with the village Kandakûru close to which is the big tank called Vyâsasamudram (Sewell's Antiquities, Vol I, p 132, Madras Epigraphical Report, C P 13 of 1905)

(6) Stone inscription at Kottapalli near the Pôtarâju temple dated in S 1445 Svabhânu in the reign of Krishnadêvarâya recording the grant of some land to the deity by Vyâsatîrthasrîpâda-udayalu (Inscriptions in Ceded Districts, p 382, No 50, also Rangacharya's Inscriptions in the Madras Presidency, p 622, No 533)

(7) An inscription on the south wall of the mandapa in front of the Vitthala temple at Hampe, Bellary District, records the grant of some villages by Krishnarâya in Ś 1435 for services in that temple Among the donees a certain share is assigned to Gurugalu Vyâsarâyaru Vyâsarâya is a name often applied to Vyâsatîrtha (S I I, Vol IV, p 72) No 277)

(8) Jakkarâjanahalli and Kannêrumadugu grants of Krishnarâya dated 1521 A D for Vyâsatîrtha (M.A.R 1912, p 50)

For a reference to Vyâsatîrtha's part in the religious activities of Krishnadêvarâya's court and his relation with his contemporary Vallabhâchârya, *see* Gada's *Sampradâyadîpike* and Muralîdharadâsa's *Śrîvallabhâchârya-charitra* quoted in Seshagiri Sastri's Rep San Tam MSS 1896-97, pp 16 and 24

SHIMOGA DISTRICT.

29

Sorab Taluk

At the village Mâvali in the hobli of Sorab, writing on a vîragal below inscription No 1 of Sorab Taluk, published in E C Vol VIII (Plate XVIII, 2)

Old Kannada language and characters

ಸೊರಬ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಮಾವಳಿ ಗ್ರಾಮದ ವೀರಗಲ್ಲು , ಸೊರಬ ತಾಲ್ಲೂಕು ಪ್ರಿಂಟ್ ನಂಬರು 1ನೆಯ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು

1 ಶ್ರೀಧ್ಮಸಾಗರ
2 ಮದನಗಾರಸರ್ ಕೊಟ್ಟೋರ್ಮವ್ವೆಳ್ವಕೆಱೆಯ ತೆಙ್ಕಣ ಕೋಡಿಯ ಗೋಳಿಯ ಕೆಱೆಗೆಕಾಲ್ಗೆ
3 ಒಮ್ಮತ್ತರ್ಕ್ಕೆಯುಉಂ
4 ನಿದ[ಱ]ರಕ್ಕೆಗೆ ಇದಾನಳಿದೊ ವಾರಣಾಸಿಯುಳ್ ಸಿದ್ಧಪರ್ವ್ವರ ಕೊನ್ದೋನ ಲೋಕಕೆಸಲ್ಗೆ
5 ಇದಾನ್ಕಾದೊನ್ಕಲ್ಯಣಭಗಿ ಕೆಲ್ಗು ಕೆಸವನ ಮಡಿದಾಕಲನ್

Transliteration

1 Śrî Dhmasâgara
2 Madanagârasar kottôr Mavvelva-kereya tenkana kôdiya Gôliya-kerege kâlge
3 ormmattar kkeyu-um
4 nida[ra] rakkege idân alido Vâranâsiyul Siddha Parvvara kondôna lôkake salge
5 idân kâdon kalyana-bhagi Kelgu-Kesavana madidâ kalan

Translation

Śrî Dhamasâgara Madanagârasar granted one mattar of wet land for the maintenance of the tank Gôliyakere and its channel situated at the southern weir of the tank at Mavvelva (Mâvali) May its destroyer attain the regions to which those who slay Siddhas and Brahmans go He who protects this will be blessed.

Kelgu Kêsava engraved this stone

Note

This record was engraved below the inscription published previously as Sorab No 1 at Mâvali It records a grant of land made for the maintenance of a tank at that village The donor is Madanâgarasar a chief, also referred to in the above record (Sorab No 1) who was a subordinate of the Râshtrakûta king Gôvinda III and the record has been assigned to C 797 A D by Rice The present inscription engraved below may also belong to the same date

30

At the same village, on a *nishadhikallu* stone

Kannada language and characters.

ಅದೇ ಮಾವಳಿ ಗ್ರಾಮದಲ್ಲಿರುವ ನಿಷಧಿಕಲ್ಲು

1 •ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾ [ದಾ]
2 ಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ರೈಳೋಕ್ಯ

3 ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಸಾಸನಂ ॥ ಶ್ರೀ [ಮೂ]
4. ಲ ಸಂಗ ಕುಂಡಕುಂದಾನ್ವಯದ
5 ಕಾಣೂರ್ಗ್ಗಣ ಮಾಧವಚಂದ್ರದೇವ[ರಗು]
6 ಡ್ಡಿ ನಾಗವ್ವೆ ಗೋಕವೆಯಮಗಳು ಸ[ಮಾ]
7 ಧಿ ವಿಧಿಯಿಂದ ಮುಡಿಪಿ ಸ್ವರ್ಗ್ಗ
8 ಸ್ಥೆಯಾದಳು ಮಂಗಳಮಹಾ
9 ಶ್ರೀ ಶ್ರೀ

Note

This records the death by the Jaina rite of *samâdhi* of a woman named Nâgavve, daughter of Gôkave and disciple of Mâdhavachandradêvar belonging to Mûlasangha, Kundakundânvaya and Kânûr-gana The inscription begins with the usual verse in praise of Jina-śâsana or Jaina faith

No date is given. The characters seem to belong to the 12th century The Jaina guru Mâdhavachandra is referred to in E C VII, Shimoga 64 of C 1112 A D. and also in E C VIII, Sagar 151

31

At the same village Mâvali, on a lamp pillar in front of the Banasankari temple

Kannada language and characters

ಅದೇ ಮಾವಳಿ ಗ್ರಾಮದ ಬನಶಂಕರಿ ಅಮ್ಮನವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ದೀಪಮಾಲೆ ಕಂಬದಲ್ಲಿ.

1. ಪಾರ್ಥಿವಸಂವತ್ಸ
2 ರದ ಕಾರ್ತಿಕ ಬ೧ರಲು
3 ಶ್ರೀಮತು ಮವಲಿಯ
4 ಬನದ ದೇವತೆಯ ಒ
5. ಕ್ಕಲು ಬುಸುಒಜನಮ
6 ಗ ಬೊಂಮೋಜನು ನಿ
7 ಲಿಸಿದ ದೀಪಮಾಲೆ
8 ಕಂಭ ಶ್ರೀ

Note

This inscription records the setting up of a lamp pillar by Bommôja, son of Busuôja, devotee of the goddess Banadadêvate (Banaśankari) of the village Mavali (Mâvali). The date of the record is given as Pârthiva sam Kârtika ba 1 No Śaka year is given. The characters of the epigraph seem to belong to the 15th century A.D

32

At Kuppagadde in Ânavatti hobli, on a slab at the threshold of the navaranga in the Râmêsvara temple

Kannada language and characters

ಆನವಟ್ಟಿ ಹೋಬಳಿ ಕುಪ್ಪಗಡ್ಡೆ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಹೊಸಲಿನಲ್ಲಿ ಕೆಳಗಡ ಚಪ್ಪಡಿಯಮೇಲೆ ಬರೆದಿರುವುದು

1 ರಾಮೇಶ್ವರದೇವರಿಗೆ

2. ರುಕುಮೈನೂ ಪೊಪಿ

3 ಸಿದ ಶರೀರ

Note

This contains the name of a devotee who made a pilgrimage to the above-mentioned temple of Râmêsvara and got his name and figure engraved His name is given as Rukumaiya. The characters seem to belong to the 17th century A D.

33

On a slab in the floor of the mukhamantapa of the same temple

Kannada language and characters.

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ 1ನೆಯ ಅಂಕಣದಲ್ಲಿ ಬರೆದಿರುವುದು

1 ಕುಪ್ಪರಸನುರಾಮೈಲಿಂ

2 ಗಗೆ ವ್ರೋಪಿಶಿದ ಶರೀರ

Note

This also contains the name of a devotee of the god Râmelinga or Râmêsvara ——Kupparasa The characters seem to belong to the 17th century A.D.

SAGAR TALUK.

34

On a piece of cannon set up before the Travellers' Bungalow at Ânandapur in the hobli of Ânandapura.

Kannada language and characters

ಸಾಗರದ ತಾಲ್ಲೂಕು ಆನಂದಪುರದ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿ ಸರ್ಕಾರಿ ಬಂಗಲೆ ಮುಂದೆ ನಟ್ಟ ಫಿರಂಗಿಯ ಮೇಲೆ ಬರೆದಿರುವುದು

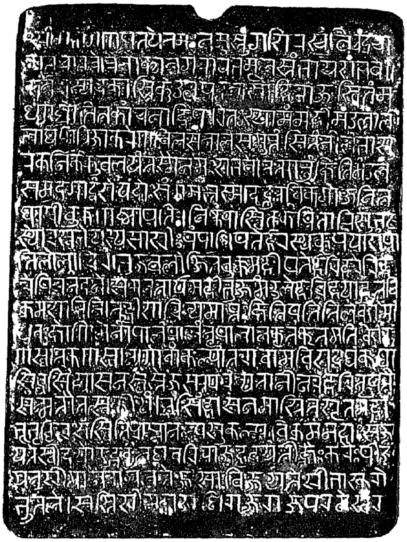
1. ಕ್ಷೇತ್ರಪಾ

2 ಲಗಂಗ

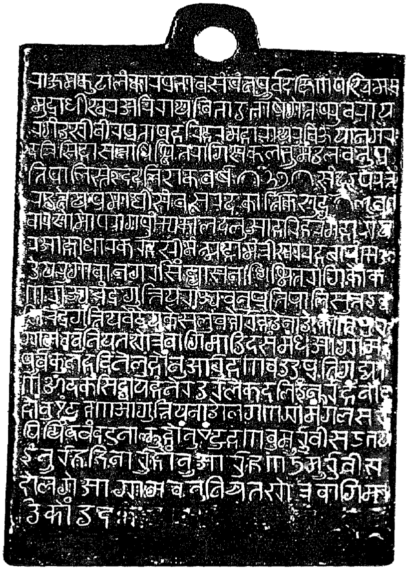
3 ನಾಥ

Note

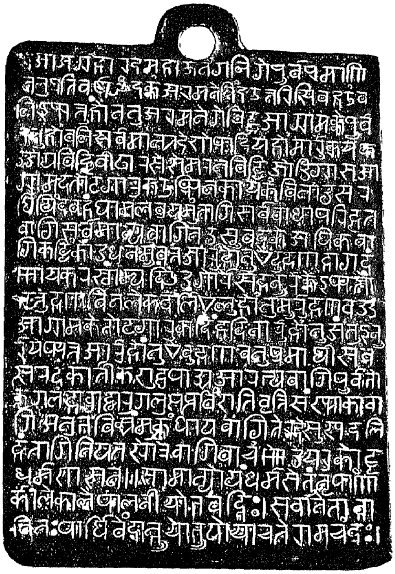
This piece of cannon was brought from the fort at Ânandapura, said to have been constructed by the kings of Keladi The name of the piece is carved



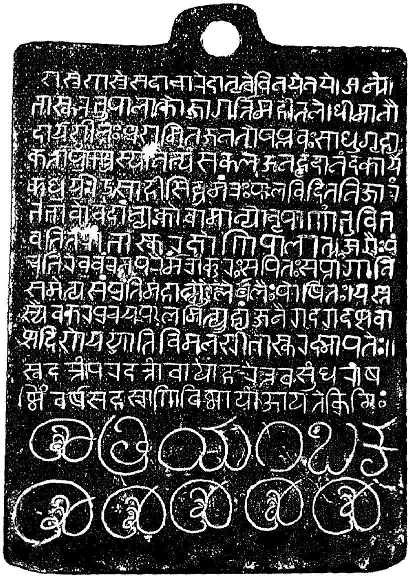
1



2



3



4

on it as Kshêtrapâla Gamganâtha The characters may belong to the 18th century A.D No date is given

35

At the village Mallandûru in the hobli of Ânandapura, on a mâstikal

Size 4'×9".

Kannada language and characters

ಸಾಗರದ ತಾಲ್ಲೂಕು ಆನಂದಪುರದ ಹೋಬಳಿ ಮಲ್ಲಂದೂರು ಒಕ್ಕಿತ್ತಿಮಾಸ್ತಿಹಕ್ಕಲಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'×9".

1 ಸ್ವಸ್ತಿಶ್ರಿಮತುವೀ
2 ರಹರಿಹರರಾ
3 ಯ ಪ್ರಿತ್ವಿರಾಜ್ಯವನಾ
4 ಳುವಲ್ಲಿ॥ಸಕ
5 ವರುಸ
6 ೧೩೦೯ನೆ
7 ಕ್ಷೆಯಶವಥ
8 ರ ಜೆಬ್ಬಹುಳಡ
9 ಸಮಿಗುರುವಾರ
10 ಲಿ ಮಲೆಯಂದೂ
11. ರಜಡವಾರಚೆ
12 ಲಿಬಯಚಿಸೆ
13 ಟಿತೀರಿದ್ದಲ್ಲಿ ಆ
14. ಮದವಳಿಗೆ
15. ಬೊಂಮ್ಮಕ್ಕನು
16. ಮಹಸತಿ
17 ಯಾಗಿದೇವ
18. ಲೋಕಪ್ರತ
19. ರದರು

Note

This record belongs to the reign of Harihara II (1377–1404), Vijayanagar king. It records the death as *mahâsati* (great Sati) of a woman named Bommakka on the death of her husband Jadavâra Cheli Bayachisetti of the village Maleyandûr (Mallandûru)

The date of the record is given as Ś 1309 Kshaya sam Jyêshtha ba. 10 Guruvâra and is equivalent to May 23, 1386 A.D., a Wednesday and not Thursday according to Svâmi Kannu Pille's Ephemeris.

36

Kânvapura grant of Harihara II dated Ś 1321 in the possession of Patel Râmappa of Gauja in the same hobli of Ânandapura (Plate XXV)

3 plates Nandi Nâgari characters Sanskrit language

ಆನಂದಪುರದ ಹೋಬಳಿ ಗೌಜ ಅಗ್ರಹಾರದ ಪಟೇಲ್ ರಾಮಪ್ಪನವರಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ

ಮೂರು ಹಲಗೆಗಳು ಉಂಗುರಸಹಿತವಾಗಿದೆ ಮೊಹರು ಇಲ್ಲ

I B—

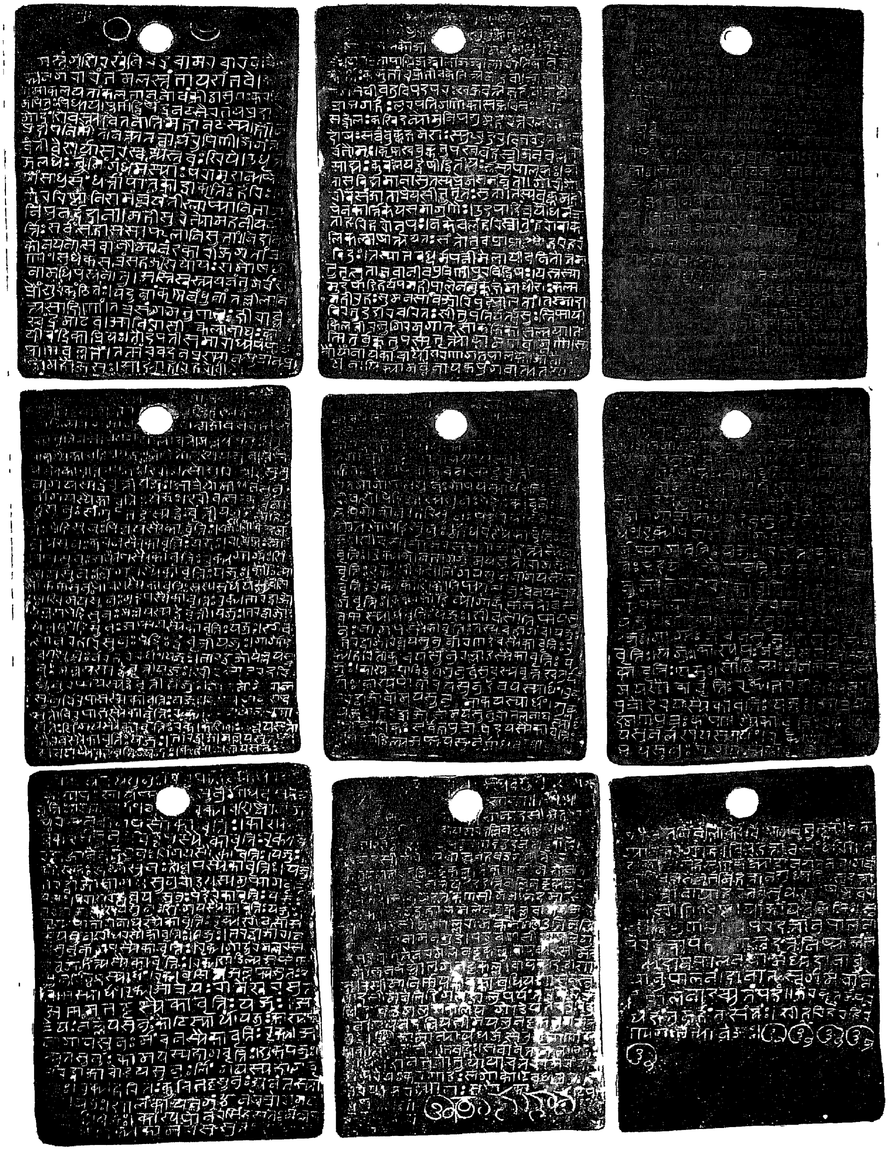
1 ಶ್ರೀಮಹಾಗಣಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾ
2 ಮರಚಾರವೆ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ॥

3 ಕರ್ಣೇಯಸ್ಯ ಚಕಾಸ್ತಿ ಕುಂಡಲಪದನ್ಯಸ್ತಾಹಿ ರಾಜಸ್ಥಿತಂ ಮ
4 ಧ್ಯೇದ್ಯೋತಿತ ಕಾಂಚನಾದ್ರಿಪರಿತಃ ಶ್ಯಾಮಂ ಮಹೀಮಂಡಲಂ । ಲೀ
5 ಲಾರ್ಧಂ ಗಿರಿಜಾಕರೇಣ ವಿಲಸಂ ನಾಲಂ ಸಮುತ್ತಂ ಸಿತಂ ನೀಲಂ ಭಾಸು
6 ರ ಕರ್ಣಿಕಂ ಕುವಲಯಂ ತಸ್ಮೈ ನಮಃ ಶ[ಂ]ಭವೇ । ತತ್ಪಾತುಂಕ್ಷಿತಿ ಮಂಡಲಂ
7 ಸಮುದಗಾದ್ವಂಶೇ ಯದೋಃ ಸಂಗಮಸ್ತಸ್ಮಾದದ್ಭುತ ವಿಕ್ರಮೋ ಜನಿ ತ
8 ಥಾ ಶ್ರೀ ಬುಕ್ಕಣಕ್ಷ್ಮಾಪತಿಃ । ನಿಷ್ಕಂಪಾಸ್ಥಿತಕಂಪಿತಾರಿ ಸುಭಟ
9 ಸ್ಯೋರಸ್ಥಲೆ ಯಸ್ಯ ಸಾ ಶ್ರೀಃ ಪಂಪಾಧಿಪತೇರ್ಹರಸ್ಯ ಕೃಪಯಾ ಶಂ ಪಾ
10 ತಿ ಲೋಲಾ ಚಿರಂ । ಭುಜಬಲೋರ್ಜಿತ ಬುಕ್ಕಮಹೀಪತೇರ್ಹರಿಹರೋರಿಹ
11 ರೇಪಿ ಚ ನಂದನೆ । ಸಮವತಾರ್ಯ ಮಹೀಂ ಭುಜಮಂಡಲೇ ಹರಿಹಯಾದ್ಭುತ ವಿ
12 ಕ್ರಮಶಾಲಿನಿ । ತದ್ಧೀಶಾಚಿವ್ಯಮಾಪ್ತಃ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ಮಾ
13 ಧವಃ ಕ್ಷೋಣಿಮೇನಾಂ ಪಾಲಂಪಾಲಂ ನೃಪಾಲಾನಕೃತ ಕೃತಮತಿಃ ಕೊಂಕ
14 ಣಸ್ಥಾನ್ ಕಣಸ್ಥಾನ್ । ಗೋವಾಂ ಕಲ್ಪಾಂತ ರಾವಾಮವಿಶದದಥ ಕಥಾ
15 ಸಿದ್ಧಸಿಂಹ್ಯಾಸನಸ್ಥಸ್ತೇಜಸ್ಫಾರಂವ್ಯತಾನೀ ನರಹರಿ ನೃಪತಾ
16 ಸಂನ್ಮತಾತತ್ಸ್ವಕೀಯಂ । ತತ್ಸಿಂಹಾಸನಮಾಶ್ರಿತ ಶ್ರೈತಮಹಾ
17 ಭೂಭೃಚ್ಛಿರಃ ಸಂಸ್ಥಿತಿಪ್ರಾಪ್ತಾನಲ್ಪಸುಕಲ್ಪವಿಕ್ರಮಮಹಾಃ ಸಂಜಾ
18 ಯತೆ ಸ್ಯೋದಯೋ ಉದ್ಗಚ್ಛಂನಥ ವರಿಪಾಳಹೃದಯಂ ತೀಕ್ಷ್ಣೈಃ ಕರೈಃ ಪೀಡ
19 ಯನ್ ಶ್ರೀಮಾನ್ಮಾಧವ ತೇಜಸಾ ವಿಜಯತೆ ಶ್ರೀಭಾಸ್ಕರೋ
20. ಭೂತಲೆ । ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಹಾ [ರಾ] ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ

II A—

21 ರಾಜಮುಕುಟಾಲಂಕಾರ ಪ್ರಭಾವಸಂಪಂನ ಪೂರ್ವದಕ್ಷಿಣಪಶ್ಚಿಮ ಸ
22 ಮುದ್ರಾಧೀಶ್ವರ ಅರಿರಾಯವಿಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯ
23 ರಗಂಡ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಹರಿಹರಮಹಾರಾಯರು ವಿಜಯಾನಗರ
24 ದಲ್ಲಿ ಸಿ[ಂ]ಹಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಸಕಲ ಭೂಮಂಡಲವನು ಪ್ರ
25 ತಿಪಾಲಿಸ್ತಂ ಇದ್ದಲ್ಲಿ ಶಕ ವರ್ಷ ೧೩೨೧ ಸಂದು ಇಪ್ಪತ್ತೆ
26 ರಡನೆಯ ಪ್ರಮಾಥೀ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೫ ಬುಧ
27 ವಾರ ಸೋಮೋಪರಾಗ ಪುಂಣ್ಯಕಾಲದಲು ಆ ಹರಿಹರಮಹಾರಾಯ
28. ರ ಆಜ್ಞಾಧಾರಕರಹ ಶ್ರೀಮಂನ್ಮಹಾಮಂತ್ರೀಶ್ವರರಹ ಬಾಚಂಣ್ಣ ಒ
29 ಡೆಯರು ಗೋವಾನಗರಸಿಂಹ್ಯಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಕೊಂಕ
30 ಣ ರಾಜ್ಯ ಚಂದ್ರಗುತ್ತಿಯ ರಾಜ್ಯವನು ಪ್ರತಿಪಾಲಿಸುತ್ತ ಇದ್ದ
31 ಲಿ ಚಂದ್ರಗುತ್ತಿಯ ವೇಂಠೆಯಕ್ಕೆ ಸಲುವ ಹೊರ್ಹತೆ ನಾಡಕಾಣ್ಯಪುರ
32. ಗ್ರಾಮವನು ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಮಾಡಿದ ಸಂಮಂಥ ಆಗ್ರಾಮದ
33 ಪೂರ್ವಕುಳ ಹದಿನೇಳು ಹೊಂನು ಆರು ಹಣವಡ್ಡ ಪ್ರತಿ ಗದ್ಯಾ
34. ಣಬಂದಕಂ ಸಿದ್ಧಾಯ ಹಂನೆರಡರ ಲೆಕದಲಿ ಇಂನ್ನೂರ್ಹಂನೊಂದು
35. ಹೊಂನು ಎಂಟುಹಣ ಆಗುತ್ತಿಯ ನಾಡೊಳಗಣ ಗ್ರಾಮಂಗಳಸರ
36 ಧಿಯಿಂದ ಬಂದದು ನಾಲ್ಕುಹೊಂನು ಎಂಟುಹಣವು ಮೂರುವೀಸ ಉಭಯಂ

PRATAPA BUKKARAJAPURA GRANT OF THE REIGN OF THE VIJAYANAGAR KING HARIHARA II



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37 ಇಂನೂರ್ರ ಹದಿನಾರ್ರುಹೊಂನು ಆರ್ರುಹಣಉ ಮೂರ್ರುವೀಸ
38 ದೊಳಗೆ ಆ ಗ್ರಾಮವನು ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಮಾ
39 ಡಿಕೊಂಡದ

II B—

40 ಕ್ಕೆ ಆ ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳಿಗೆ ಪೂರ್ವಪ್ರಮಾಣ
41. ನಲು ಪ್ರತಿವರ್ಷ ಒಂದಕ್ಕಂ ಅರಮನೆಯಿಂದ ಉತ್ತರಿಸಿಬಹ ಉಂಬ
42 ಳಿ ಇಪ್ಪತ್ತು ಹೊಂನನು ಅರಮನೆಗೆ ಬಿಟ್ಟು ಆಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ
43 ದಲು ಹೊಂಬಳಿ ಸರ್ವಮಾನ್ಯ ದೇಶೋಪಾದಿಯ ಹೊಂಮಾರ್ರು ಕ್ರಯಕೆ
44 ಡ್ಡಾಯ ಬಿಟ್ಟಿ ಬೀಢಾರ ಸೇಸೆ ಮರನ ಬಿಟ್ಟಿ ಜೋಡಿಗ್ರಾಸ ಆ
45 ಗ್ರಾಮದ ತೋಟಗಾರುಕ ಉಪ್ಪಿನಕಾಯಕಂಬಿನಾಡಸರ
46 ಧಿಯಿಂದ ಬಹಂಥಾ ಮಳಬ್ರಯ ಮುಂತಾಗಿ ಸರ್ವಬಾಧಾ ಪರಿಹೃತ
47 ವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸುವುದಕೆ ಅಧಿಕವಾ
48 ಗಿ ಕಟ್ಟಿಕೊಂಡ ಧನ ಮೂವತ್ತಆರ್ರುಹೊಂನು ಐದುಹಣ ಹಾಗದಂ
49 ಣ್ಣಾಯಕರ ಸ್ವಾಂಮ್ಯದಿಂ ಉಡುಗೊರ್ರೆ ಸಹ ನೂರ್ರಕ್ಕೆ ಇಪ್ಪತ್ತೊಂ
50 ಭತ್ತು ಹಣವಿನ ಲೆಕದಲಿ ಏಳುಹೊಂನು ಮೂರ್ರು ಹಣವಡ್ಡ
51 ಆ ಗ್ರಾಮಕೆ ತೋಟಗಾರುಕದಿಂ ಹದಿನಾರ್ರುಹೊಂನು ಅಂತು ಇನೂ
52 ರ್ರ ಯೆಪ್ಪತ್ತಆರ್ರು ಹೊಂನು ಐದುಹಣವನು ಪ್ರಮಾಥೀ ಸಂವ
53 ತ್ಸರದ ಕಾರ್ತೀಕ ಶುದ್ಧ ಪಾಡ್ಯ ಆರಭ್ಯವಾಗಿ ಪೂರ್ವ ಭೋ
54 ಕ್ತ್ಯಗಳಂತ ಬ್ರಾಹ್ಮರುಗಳು ಸಪ್ತವಿಂಶತಿವೃತ್ತಿ ಸಂಖ್ಯಾಕಾವಾ
55 ಗಿ ಅನುಭವಿಸ್ತಂ ಮುಕ್ಕಂಧಾಯವಾಗಿ ತೆರದೆ ಸುಖದಲಿ
56 ಹಂತಾಗಿ ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಬಾಚಂಣ್ಣೊಡೆಯರು ಕೊಟ್ಟ
57 ಧರ್ಮಶಾಸನ॥ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುಂ ನೃಪಾಣಾಂ
58 ಕಾಲೆಕಾಲೆ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾ
59 ವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ।

III A—

60 ಶಸ್ತ್ರೇ ಶಾಸ್ತ್ರೇ ಸದಾಚಾರೆ ದಾತೃತ್ವೇ ವಿನಯೇ ನಯೇ । ಅನ್ಯೋ
61 ಭಾಸ್ಕರಭೂಪಾಲಾತ್ಕೋ ಜಾಗರ್ತ್ತಿ ಮಹೀತಲೆ । ಧೀಮಾನೌ
62 ದಾರ್ಯಶೀಲಃ ಪ್ರಶಮಿತಜನತೋಪಪ್ಲವಃ ಸಾಧುಗೃಹ್ಯಃ
63 ಕರ್ತ್ತಾಪುಂಣ್ಯಸ್ಯ ನಿತ್ಯಂ ಸಕಲಜನಹೃದಾನಂದಕಾರ್ಯೈ
64 ಕಧುರ್ಯಃ । ಉತ್ಸಾಹೀ ಸಿದ್ಧಮಂತ್ರಿಃ ಫಲವಿದಿತ ನಿಜಾರಂ
65 ಭ ಭಾವೋ ವದಾಂನ್ಯಃ ಕೋವಾ ಮಾನ್ಯೋ ನೃಪಾಣಾಂ ಭುವಿ ಭ
66 ವತಿತರಾಂ ಭಾಸ್ಕರ ಕ್ಷೋಣಿಪಾಲಾತ್ । ಅಗ್ರೈಃ ಷಂ
67 ಚಭಿರೇವ ವಂಚನಪರೈರ್ಮಂತ್ರಾಂಕುರಃ ಸಪಿತಃ ಸಪ್ತಾಂಗಾನಿ
68 ಸಮೇತ್ಯ ಸಂಪ್ರತಿಮಹಾನ್ಮೂಲೈರ್ಬಲೈಃ ಪೋಷಿತಃ । ಯಸ್ಯ
69 ಸ್ಯೈವ ಕರಪ್ರಚಯಫಲಮಿತ್ಯೂಹ್ಯಂ ಜನೈರಾದರಾದಷ್ಟವಾ

70 ಷ್ಟದಿಶೋಯಯಾತಿ ವಿಮಲ ಶ್ರೀ ಭಾಸ್ಕರಕ್ಷ್ಮಾಪತೇಃ ॥
71 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಷ
72 ಷ್ಟಿಂ ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ
73. ಶ್ರೀ ತ್ರಿಯಂಬಕ
74. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

I B—

1. श्री महागणपतये नमः नमस्तुंगशिरश्चुंबिचंद्रचा
2. मरचारवे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ॥
3. कर्नै यस्य चकास्ति कुंडलपदन्यस्ताहिराजस्थितं म
4. ध्योद्योतित कांचनाद्रिपरितः श्यामं महीमंडलं । ली
5. लार्थं गिरिजाकरेण विलसं नालं समुत्तंसितं नीलं भासु
6. रकर्निकं कुवलयं तस्मै नमः शभवे । तत्पातु क्षितिमंडलं
7. समुद्गाङ्शे यदोः सङ्गमस्तस्माद्द्भुतविक्रमोजनि त
8. था श्री बुक्कणक्ष्मापतिः । निष्कंपास्थितकंपितारिसुभट
9. स्योरस्थले यस्य सा श्रीः पंपाधिपतेर्हरस्य कृपया शंपा
10. ति लोला चिरं । भुजबलोर्जितबुक्कमहीपतेर्हरिहरेरिह
11. रेपि च नन्दने । समवतार्य महीं भुजमंडले हरिहयाद्भुतवि
12. क्रमशालिनि । तद्धीशाच्चिन्यमात्तः क्षितिपतितिलको मा
13. धवः क्षोणिमेनां पालं पालं नृपालानकृतकृतमतिः कोंक
14. णस्थान् कणस्थान् । गोवां कल्पान्तरावामविशद्थ कथा
15. सिद्धसिंह्यासनस्थस्तेजस्फारं व्यतानी नरहरिनृपतौ
16 संन्मतौ तत्स्वकीयं । तत्सिहासनमाश्रितश्रुतमहा
17. भूभृच्छिरः संस्थितिप्राप्तानल्पसुकल्पविक्रममहाः संजा
18 यते स्वोदयो उद्गच्छंनथ वरिपाळहृदयं तीक्ष्णैः करैः पीड
19. यन् श्रीमान्माधवतेजसा विजयते श्रीभास्करो
20 भूतले । स्वस्ति श्रीमहा[रा]जाधिराज राजपरमेश्वर

II A—

21. राजमकुटालंकारप्रभावसंपंन पूर्वदक्षिणपश्चिमस
22. मुद्राधीश्वर अरिराय विभाड भाषेगे तप्पुवराय
23. रगंड श्री वीरप्रताप हरिहर महारायरु विजयानगर
24. दल्लि सिहासनाधिष्ठितरागि सकलभूमंडलवनु प्र
25. तिपालिस्तं इद्दल्लि शकवर्ष १३२१ संदु इप्पत्ते
26. रडनेय प्रमाथीसंवत्सरद कार्तिक शुद्ध १५ बुध
27. वार सोमोपरागपुंण्यकालदलु आ हरिहरमहाराय
28. र आज्ञाधारकरह श्रीमंन्महामंत्रीश्वररह बाचंण्ण ओ
29. डेयरु गोवानगर सिंह्यासनाधिष्ठितरागि कोंक
30. ण राज्य चंद्रगुत्तिय राज्यवनु प्रतिपालिसुत्त इद्द
31. लि चन्द्रगुत्तिय वेंठेयके सलुव होरहडे नाड कांण्वपुर

32. ग्रामवनु नियतश्रोत्रवागि माडिद संमध आ ग्रामद
33. पूर्वकुळ हदिनेळु होंनु आरु हणवडु प्रतिगद्या
34. ण ओंदकं सिद्धाय हंनेरडर लेकदलि इंनूर्हंनोंदु
35. होंनु एंटु हण आगुत्तिय नाडोळगण ग्रामंगळ सर
36. थियिंद बंददु नाल्कु होंनु एंटु हणवु मूरु वीस उभयं
37. इंनूर हदिनारु होंनु आरु हणउ मूरु वीस
38. दोळगे आ ग्रामवनु नियत श्रोत्रवागि मा
39. डि कोंडद

II B—

40. के आ अग्रहारद महाजनंगळिगे पूर्वप्रमाणि
41. नलु प्रतिवर्ष ओंदक्कं अरमनेयिंद उत्तरिसि बह उंब
42. ळि इप्पत्तु होंननु अरमनेगे बिट्टु आ ग्रामक्के पूर्व
43. दलु होंबळि सर्वमान्यदेशोपादिय होंमारु क्रयक
44. ट्टाय बिट्टि बीढारसेसे मरन बिट्टि जोडिग्रास आ
45. ग्रामद तोटगारुक उप्पिनकाय कंबि नाड सर
46. थियिंद बहंथा मळब्रय मुंतागि सर्वबाधापरिहृत
47. वागि सर्वमान्यवागि नडसुवुदके अधिकवा
48. गि कट्टिकोंड धन मूवत्तआरु होंनु एदु हणहाग दं
49. ण्णायकरस्वांम्यदिं उडुगोरे सह नूरके इप्पत्तों
50. भत्तु हणविन लेकदलि एळु होंनु मूरु हणवडु
51. आग्रामके तोटगारुकदिं हदिनारु होंनु अंतु इनू
52. र येप्पत्त आरु होंनु एदु हणवनु प्रमाथी संव
53. त्सरद कार्तीक शुद्ध पाड्य आरभ्यवागि पूर्वभो
54. कृगळह ब्राह्मरुगळु सप्तविंशतिवृत्तिसंख्याकावा
55. गि अनुभविस्तं मुक्कंधायवागि तेरदे सुखदलि
56. हंतागि नियत श्रोत्रवागि बाचंण्णोडेयरु कोट्ट
57. धर्मशासन ॥ सामान्योयं धर्मसेतुं नृपाणां
58. काले काले पालनीयो भवद्भिः । सर्वानेतान्भा
59. विनः पार्थिवेंद्रान्भूयोभूयोयाचते रामचन्द्रः ।

III A—

60. शस्त्रे शास्त्रे सदाचारे दातृत्वे विनये नये । अन्यो
61. भास्करभूपालात्को जागर्त्ति महीतले । धीमानौ
62. दार्यशीलः प्रशमितजनतोपप्लवः साधुगृह्यः
63. कर्त्ता पुंण्यस्य नित्यं सकलजनहृदानंदकार्यैं
64. कधुर्युः । उत्साही सिद्धमंत्रः फलविदितनिजारं
65. भभावो वदान्यः को वा मान्यो नृपाणां भुविभ
66. वति तरां भास्करक्षोणिपालात् । अग्रैः पं
67. चभिरेव वंचनपरैर्मंत्रांकुरः सपितः सप्तांगानि
68. समेत्य संप्रति महान्मूलैर्बलैः पोषितः । यस्त
69. स्यैव करप्रचयफलमित्यूह्यं जनैरादरादष्ट्वा

70. ष्ट्दिशो ययातिविमल श्री भास्करक्ष्मापतेः ॥
71. स्वदत्तां परदत्तां वा यो हरेत्त वसुंधरां ष
72. ष्ठि वर्षसहस्राणि विष्ठायां जायते क्रिमिः
73. श्री त्रियंबक
74 श्री श्री श्री श्री श्री

Transliteration

I B—

1 srî Mahâ-Ganapatayê namah namas tumga-siraś-chumbi-chamdra-châ-
2 mara-chârave । trailôkya-nagarârambha-mûlastambhâya Śambhave ॥
3 karnê yasya chakâsti kumdala-pada-nyastâhi-râja-sthitam ma-
4 dhyô[1] dyôtita-kâmchanâdri-paritah śyâmam mahîmamdalam । lî-
5 lârtham Girijâ-karêna vilasam-nâlam samuttamsitam nîlam bhâsu-
6 ra-karnikam kuvalayam tasmai namah Śa[m]bhave । tat-pâtum kshitimam-
dalam
7 samudagâd vamśê Yadôh Samgamas tasmâd adbhuta-vikramô'jani ta-
8 thâ srî Bukkana-kshmâpatih । nishkampâsthita-kampitâri-subhata-
9 syôrasthalé yasya sâ śrîh Pampâdhipatêr Harasya kripayâ śam pâ-
10 ti lôlâ chiram । bhuja-balôrjita-Bukka-mahîpatêr Harihare'riha-
11 rê pi cha namdane । samavatârya mahîm bhuja-mamdale haribhayâdbhuta-vi-
12 kramaśâlini । tad-dhî-śâchivyam âptah kshitipati-tilakô Mâ-
13 dhavah kshônim ênâm pâlam pâlam nripâlân akrita krita-matih Komka-
14 nasthân kanisthân । Gôvâm kalpâmta-râvâm avisad atha kathâ-
15 siddha-simhyâsanasthas têjasphâram vyatânî [n] Narahari-nripatau
16 samnmatau tat svakîyam । tat-simhâsanam âśrita srita-mahâ-
17 bhûbhrich-chhirah-samsthiti-prâptânalpa-sukalpa-vikrama-mahâh samjâ-
18 yate svôdayô udgachchhamnu atha va [n]ri-pâla-hridayam tîkshnaih karaih pîda-
19 yan śrîmân Mâdhava-têjasâ vijayate śrî Bhâskarô
20 bhûtale । svasti srî mahâ [râ] jâdhirâja râjaparamêśvara

II A—

21. râja-makutâlamkâra-prabhâva-sampamna pûrva-dakshina-paśchima-sa-
22 mudrâdhîśvara ari-râya-vibhâda bhâshege-tappuva-râya-
23. ra-gamda śrî vîra-pratâpa Harihara-mahârâyaru Vijayânagara-
24 dalli si [m] hâsanâdhishthitarâgi sakala-bhûmamdalavanu pra-
25 tipâlistam iddalli Śakavarsha 1321 samdu ippatte-
26. radaneya Pramâthî-samvatsarada Kârtika śuddha 15 Budha-
27. vâra Sômôparâga-pumnyakâladalu â Harihara-mahârâya-
28 ra âjñâdhârakaraha srîmamn mahâ-mamtrîśvararaha Bâchamnna-o-

1 Read madhyê.

29. deyaru Gôvânagara-simhyâsanâdhishthitarâgi Komka-
30. nar-âjya Chamdraguttiyarâjya-vanu pratipâlisutta idda-
31 li Chamdraguttiya vêmtheyakke saluva Horahade-nâda Kânvapura-
32 grâmavanu niyata-srôtravâgi mâdida sammamdha â-grâmada
33 pûrvakula hadinêlu homnu âru hana vadda prati gadyâ-
34. na omdakam siddhâya hamnerada-ra lekadali innûṟa hamnomdu
35 homnu emtu-hana â Guttiya-nâdôlagana grâmamgala sara-
36 thiyimda bamdadu nâlku homnu emtu hanavu mûru vîsa ubhayam
37 imnûra hadinâru homnu âru hanau mûru-vîsa-
38 dolage â-grâmavanu niyata-śrôtravâgi mâ-
39 dikomdada-

II B—

40 kke â-agrahârada mahâjanamgalige pûrva-pramâni-
41 nalu prativarsha omdakkam aramaneyimda uttaiisi baha umba-
42 li ippattu homnanu aramanege bittu â grâmakke pûrva-
43 dalu hombali sarvamânya dêśôpâdiya hommâru kraya ka-
44 ddâya bitti bîdhâra sêse marana bitti jôdi grâsa â-
45 grâmada tôtagâruka uppinakâya-kambi nâdasara-
46 thiyimda bahamthâ malabraya mumtâgi sarva-bâdhâ-parihrita-
47 vâgi sarvamânyavâgi nadasuvadake adhikavâ-
48 gi kattikomda dhana mûvatta âru homnu aidu hana hâga dam-
49 nnâyakara svâmmyadim udugoresaha nûrakke ippattom-
50 bhattu hanavina lekadali êlu homnu mûru hanavadda
51 â grâmake tôtagârukadim hadinâru homnu amtu imû-
52 ra yeppatta âru homnu aidu hanavanu Pramâthî-saṃva-
53 tsarada Kârtîka śuddha pâdya ârabhyavâgi pûrvabhô-
54 ktrigalaha brâhmarugalu saptavimśati vritti samkhyâkâvâ-
55 gi anubhavistam mukkamdhâyavâgi terade sukhadali-
56 hamtâgi niyata-śrôtravâgi Bâchamnnodeyaru kotta
57 dharma-sâsana ‖ sâmânyôyam dharmasêtum[1] nripânâm
58 kâle kâle pâlanîyô bhavadbhih ǀ sarvân êtân bhâ-
59 vinah pârthivêmdrân bhûyô bhûyô yâchate Râmachamdrah ǀ

III A—

60. śastrê sâstrê sadâchârê dâtritvê vinayê nayê ǀ anyô
61 Bhâskara-bhûpâlât kô jâgartti mahîtale[1] dhîmân au-
62 dâryaśîlah praśamita-janatôpaplavah sâdhu-grihyah
63 karttâ pumnnyasya nityam sakala-jana-hrid-ânamda-kâryai-
64 ka-dhuryah ǀ utsâhî siddha-mamtrah phala-vidita-nijâram-

1 Read sêtur

65 bha-bhâvô vadânyah kô vâ mânyô nripânâm bhuvi bha-
66 vati tarâm Bhâskara-kshônipâlât | agraih pam-
67 chabhir êva vamchana-parair mamtrâmkurah sapitah saptâmgâni
68. samêtya samprati mahân mûlair balaih pôshitah | yas ta-
69 syaiva kara-prachaya-phalam ityûhyam janair âdarâd ashta vâ
70 shta diśô yayâti vimala śrî Bhâskara-kshmâpatêh || [1]
71 sva-dattâm para-dattâm vâ yô harêtta vasumdharâm sha-
72 shthim varsha-sahasrâni vishthâyâm jâyate krimih
73 śrî Triyambaka (in Kannada characters)
74 srî srî śrî srî śrî (Do)

Translation.

Lines 1—6

Salutation to Śrî Mahâganapati (Praise of Śambhu) Salutation to Sambhu in whose ear shines in place of the usual ear-ring, the serpent king, on whom rests the earth which has the bright golden Mountain (Mêru) in its centre and is black all around and which is a kuvalaya (blue lotus flower or earth) with a bright pericarp held for sport in her hand by Pârvati

Lines 6—19

For protecting that earth was born in the lineage of Yadu, king Sangama. From him was born the highly valiant king Bukka Placed on the breast of this king who made the hostile kings that had never trembled before shake with fear, the goddess of wealth who had long been unsteady has obtained peace by the grace of Hara, the lord of Pampâ. The son of the mighty-armed Bukka, a destroyer of enemies, took the earth from his father's shoulders to his own shoulders, possessed of the great prowess of Indra The ornament to kings, Mâdhava, attaining the position of his minister, ruled the earth and possessed of great wisdom reduced to atoms (kanastha) the rulers of Konkana and entered Gôvâ famous in all ages (kalpântarâvâm) and seated himself on the throne renowned in stories He transferred his great lustre to the wise Narahari-nripati (i e, Narahari succeeded to the position of Mâdhava) Seated on of that throne Bhâskara prospers on earth with the lustre of Mâdhava, possessed of the brightness of great prowess attained by standing on the heads of renowned kings (mountains), and rising up with his greatness and tormenting with his sharp hands (rays) the hearts of his enemies

Lines 20—31

Be it well While the mahârâjâdhirâja râja-paramêsvara, an ornament to the diadems of kings, possessed of great glory, lord of the eastern, southern and western oceans, destroyer of enemy kings, destroyer of kings who break their word, srî vîra-

1 There are several errors in this verse

pratâpa Harihara-Mahârâya was ruling the whole earth seated on the throne at Vijayânagara.—

After the expiry of the Ŝaka year 1321, in the 22nd year, on the 15th lunar day of the bright half of Kârtika in the year Pramâthi, on Wednesday, on the holy occasion of the lunar eclipse, while the bearer of orders of that Harihararâya, the foremost among the ministers Bâchanna Odeyar was seated on the throne of Gôvânagara and was ruling the kingdom of Konkana and Chandragutti —

Lines 31—58

In connection with the formation as *niyata-śrôta* of the village Kânvapura in Horahadanâd in the Ventheya of Chandiagutti, the original revenue of the village which amounted to 17 hons, 6½ hanas rose to 211 hons, 8 hanas at the rate of 12 gadyânas (hons) of *siddhâya* (fixed land revenue) for each gadyâna The revenue from the *sarathi* (a tax) of the villages in that Guttiya-nâd (same as Chandragutti division) came to 4 hons, 8 hanas and 3 vîsas total revenue 216 varahas, 6 hanas and 3 vîsas Of this amount, as the village had been made as a *niyata-śrôtriya* (land granted to priests on the payment of a small amount of quit-rent per year) for the mahâjanas of the agrahâra, a sum of 20 varahas which had been received by the mahâjanas from previous times should be paid annually to the palace, but all other taxes on the village should be remitted as in sarvamânya lands including *hombaḷi*, *hommâru*, *kraya* (sales tax), *kaddâya* (impositions), *bitti* (forced labour), *bidâra* (camping tax), *sêse*, *marana-bitti* (taking of trees by force ?), jôdi (quit-rent), *grâsa* (feeding of king's servants ?) and the *tôtagânike* (taxes on garden ?) *uppinakâyakambi* (tax on jars of pickles ?), *nâḍa sarathi* and *mala-braya* therein The village is to be treated as free of all imposts and taxes From the first lunar day of the bright half of Kârtika in the year Pramâthi the Brahmins who have been enjoying the agrahâra all along will enjoy divided into 27 vrittis the (former) revenue of the village with the addition of the following 36 hons and 5 hanas and 1 hâga being the income of the lands newly added (?) 7 hons 3½ hanas earned from the *danâyakara-svâmya* and *udugore* at the rate of 29 hanas per hundred, 16 hons earned from the *tôtagânike* (taxes on garden) of the village all together they will enjoy the revenue of 276 hons and 5 hanas from the village without the payment of *mukhandhâya* (payment of one-third of the taxes ?) and as niyata-śrôtra To this effect has Bâchaṇnodeyar granted this charter of dharma —(The meaning of the details of the grant made is not clear)

Lines 58—60

This bridge of dharma is common to kings and should be protected by you (kings) from time to time Râmachandra asks this of all future kings again and again.

Lines 61—67.

Who on earth other than king Bhâskara is so well versed in the use of arms knowledge of śâstras, piety, liberality, courteousness, and diplomacy? Wise, (generous,

reliever of the troubles of the people, supporter of good men ever virtuous in deeds, always engaged in doing things pleasing to all, ever enthusiastic, successful in diplomacy, the fruits of his actions showing his skill in undertaking them, magnanimous —who among the kings on earth is so highly worthy of honour as Bhâskara-kshônipâla ?

Lines 68—71

The sprouts of *mantra* (polity or state craft) have been set up by the five *agras* (full of deceit) with the seven angas united it has now been nurtured by strong roots It is seen by people with great regard that its fruits can be reached by the hand (its results are the collection of taxes) Thus the tree of state-craft of the illustrious Bhâskara-kshmâpati spreads to all the eight cardinal directions (the meaning of this stanza is far from clear).

Lines 72—75

He who takes away land given by himself or by others is born as a worm in ordure for sixty thousand years

Srî Triyambaka —good fortune

Note

This records the gift of the village Kânvapura situated in Horahadenâd in Chandragutti-ventheya to certain Brahmans as *niyata-śrôtra* free from all taxes and imposts by Bâchanna Vodeyar, governor of Gôvâ and a subordinate of Harihara II The village was formed into an agrahâra, consisting of 27 vrittis divided among the Brahmans and bringing an aggregate annual revenue of 276 hons and five hanas from the month of Kârtika in the year Pramâthi The date of the grant is given as Ś 1322 Pramâthi sam Kâr śu 15 Wednesday, a day of lunar eclipse and corresponds to Wednesday, 15th October 1399 A D The date occurs in the month Adhika Kârtika and a lunar eclipse is shown to have occurred on that day in Svamikannu Pillay's Ephemeris

Bâchanna Vodeyar called also Bhâskara, is said in the record to have been the ruler of the Konkana and Chandragutti kingdoms seated on the throne of Gôvâ He is spoken of as the successor of Mâdhava and Narahari in that post (the meaning of the stanza referring to their relations in the record is not very clear) Mâdhava is spoken of as the minister of Harihara II and the conqueror of the Konkana kingdom and the acquirer of the throne of the city of Gôvâ

Regarding the three governors referred to in the record, Mâdhava is the same as Mâdhavamantrin He was the minister at first of Prince Mârapa, later of King Bukka I and later still of the King Harihara II He conquered Konkana and its capital Gôvâ and renovated the temples in Gôvâ which had been ruined by the Turushkas He is also spoken of as the expounder of the Upanishads, the illumi-

nator of the Śaivâgamas, the author of Kâvyas, performer of mahadânas and the teacher of Nîtiśâstra in the Chaudale grant of 1391 A D (*see* M A R. 1929, p 172 and Ep Ind XXI, p 17) He is called in the inscriptions as Mâdhavarâja and Vîra-vasanta Mâdhavarâya (*see* E C VII, Honnâli 71)

Mâdhavamantrin's successor on the throne of Gôvâ was Narahari Mantrin. He is said to have been appointed to that post by Harihara II after the death of Mâdhavamantrin which took place about 1391 (*see* J B Br A S. IX, p 227). He was a Brahman of Âtrêya-gôtra His father is named Brahmarasa and his mother Ambikâ or Manchâmbikâ (*see* J B Br A S. IV, p 108 and Ep Ind XXI, p. 17) He is said to have been a disciple of the sage Vidyâśankara and set up in his office (installed) by Mâdhavamantrin (Mâdhavarâjêna krita-pratishthah) [*ibid.* pp 17 and 23] Whether this Vidyâsankara was identical with Vidyâtîrtha of the Sringeri Matt or whether he was identical with Kriyaśakti who is said to have died in 1388 as stated in an inscription near Mulbâgal (*see* E. C X, Mulbagal 11) it is not easy to determine. Vidyâtîrtha is called Vidyâśankara in later literature though he is called Vidyâtirtha in the contemporary literature and inscriptions (*see* M A R 1932, p 106) The Saiva teacher Kriyâsakti on whose death an image of Vidyâsankara was set up as his effigy is said to have been held in great honour by Immadi Bukka, son of Harihara II (*see* E. C X, Translation p 74). Narahari is praised highly in the Kuchara grant as a kingly personage, highly learned and a patron of learning (*see* p 108, J B Br A S. IV)

Bâchanna Odeyar or Bhâskara, the donor in the present record who is praised as prospering by the light of Mâdhava (Mâdhava-têjasâ vijayate) and as the governor of Gôvâ, is evidently the younger brother of Narahari who is spoken of as his *agraja* (elder brother) in the Kuchara grant of 1391 A D A record of Ś 1319 Dhâtu (1396) calls him as Gôvâpuravarâdhîsvara and a *kumâra* (son or dependant) of Vîravasanta Mâdhavarâya (Mâdhavamantrin) [*see* E C VII, Honnâli 71]. He is spoken of as the governor of Bârakûr-râjya under Prince Bukka II in S 1328 and is said to have made a gift of lands to Śrî Narasimhabhârati Vodeya of the Śringeri Matt (M E R No 369 of 1927) He seems to have been governor of Bârakûr in the reign of Dêvarâya I as late as 1407 A D as is known from an inscription at Pandêsvara in S Canara District (*see* M E R No 609 of 1930)

37

Shikarpur Taluk

At the village Belgâmi in Tâlagunda Hobli, on a beam in the Basavannana-mantapa of the Kêdârêśvara temple.

Kannada language and characters

ಷಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಕೇದಾರೇಶ್ವರ ದೇವರ ದೇವಸ್ಥಾನದ ಬಸವಣ್ಣನ ಮಂಟಪದ ತೊಲೆ ಮೇಲೆ

1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡ್ಡಳೇಶ್ವರ ಕಾದಂಬ ಕಣ್ಠೀರವ ಕಲಿಗಳಂಕುಶ ಕಾವ ದೇವರಸರ್ ನವ ಪದಮುಮಂ

2 ಮೂಡಣ ಭದ್ರಮುಮನಳಂಕಾರ ಸಹಿತ ಮಾಡಿಸಿದರ್ ॥

Note

This records the construction of the *navapada* and *mûdanabhadra* with ornamentation by the illustrious Mahâmandalêśvara Kâvadêvarasar His titles given are Kâdamba-kanthîrava and *kaligalamkusa* (an elephant-goad to warriors) No date is given The characters seem to belong to the close of the 13th century or the beginning of the 14th century There is a Kadamba King Kâvadêvarasa ruling from C 1258 to C 1307 The present record may belong to him

Navapada means new area or new room Mûdanabhadra means eastern entrance Both these terms may refer to the construction of the above mantapa.

38

At the same village Belgâmi, on a slab in the backyard of the house of Sangappagauda in front of the Sômêśvara temple

Size 4′—6″×2′—6″.

ಷಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದೆ ಎದುರಿಗೆ ಇರುವ ಸಂಗಪ್ಪಗೌಡರ ಹಿತ್ತಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ $4\frac{1}{2}' \times 2\frac{1}{2}'$

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ ಶಂಭವೆ

2 ಶ್ರೀಪತಿ . .

3 ದದಿಂಚೋಳನ ಮೂಳೆಯಂ ಮುಱಿದು ಪಾಂಚಾಳಾವನೀಪಾಳನುಕ್ಕಿದ ಬೆಂಕೊಣ್ಡು ಭೂಕಾನ್ತೆಯಪ

4 ದುಳದಿಂತದ್ಘುಜಾದಣ್ಡದೊಳು ತಳೆದು ವಿಕ್ರಾಂತಸಂಪದದೆ ವಿಕ್ರಮೋದರ್ಕ್ಕದ ವಿಶ್ವಂಭರಾ ಚಕ್ರದೊಳ್॥ ವ [ಚ] ನ

5 ಇಂತೆನಿಸಿದ ಸಮಸ್ತ ಪರಮ ಭಟ್ಟಾರಕಸತ್ಯಾ

6 ಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ ಭಿವೃ

7 ದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ ಕಲ್ಯಾಣಪುರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋ ದದಿಂ ರಾಜ್ಯಂಗೆಯು

8. ತ್ತಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪಜೀವಿ ವೈರಿದಳನಿಶಿತಖಾಳ್ಗನೆನಿಸಿದ ನನನ್ತಪಾಳದಣ್ಡನಾಯಕನಿಂ .

9 ಸಾಧಿಸಿ ಸಪ್ತಮಾಳವಮನತ್ತಹಿಮಂಬರವಿತ್ತದಕ್ಷಿಣಾಶಾಧರಣೀಶರಂ ಜಳದೆ ನಾಂದಿಸಿ ದೊಬ್ಬ್ಟಳ . . ದಿಗ್ನಾಗರಸಾಗ್ರ

10 ರಕ್ಷೇಮದೆ ವಿಕ್ರಮನೀಗಳ ನನ್ತಮಬ್ಬರ್ಡ ವಿಶ್ವಧರಾತಳಾಗ್ರದೊಳು॥ ಕನ್ದ॥ ಬೆಸಗೆಯ್ಯದವನಿ

11 ಪಾಳರ ವಸುವಂ ಮನದವಿಸುದ್ಧಮಂ ಪರಿಗ್ರಹಿಸಿದ ನೆಣ್ದೆಸೆಗಂ ತನ್ನಯಕೀರ್ತ್ತಿಪ್ರಸರಂ ಪ್ರವಹಿಸಲ
ನನ್ತಪಾಳಚಮೂಪಂ ॥ ವ ॥

12 ಇಂತೆನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಡ ದಣ್ಡನಾಯಕ ನನನ್ತಪಾಳದಣ್ಡನಾಯಕನಗ್ರಜೆಯ ತನೂಜಂ ಗೋವಿನ್ದ
ರಾಜನೆಂಬನೇದೊರೆ

13. ಯಂನೆಂದಡೆ॥ವೃ॥ ಕುಳಶೈಳೇಂದ್ರಂಗಳೊಳು ಮಂದರಶಿಖರವದೆಂತಂತೆ ದಿಗ್ಭಾಗನಖಿಳ ದಿಗಧೀಸಾನೀ

14 ಕದೊಳು ಶಕ್ರನಂತಂತಳ . ಕೀರ್ತ್ತಿ ಶ್ರೀ ವಧೂವಲ್ಲ [ಭ] ನತುಳ

15 ಬಳೋದ್ಭಾಸಿ ಗೋವಿನ್ದರಾಜಂ ॥ ವೃ ॥ ಬುಧಾಳಿದಾ

16 ನದೊದವಿಂದಾತ್ಮೀಯ ಭೂಮಣ್ಡಳಂ ಫಳಶೋಭಾಕರಮಾಯ್ತು ಸತ್ಯದೊದವಿಂ ದಳಂಬಾಪ್ಪ .
ಭೂತಳದೊಳು ಮತ್ತಿನದಣ್ಡ

17. ನಾಥರದೇಂ ಗೋವಿನ್ದದಣ್ಡಾಧಿಪ॥ ಇಂತೆನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಡ ದಣ್ಡನಾಯಕ ಗೋವಿನ್ದರಸರ್ಬ್ಬನ
ವಾಸೆ ಪನ್ನಿಚರ್ಛ [ಸಿ] ರಮಂ ದುಷ್ಟನಿಗ್ರಹ

18. ವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದು ಪರಿಪಾಳಿಸುತ್ತಮಿರೆ ಅಲ್ಲಿಯ ರಾಜಧಾನಿ ಬಲಿಪುರಮೆಂಬುದದೆಂತೆಪ್ಪುದೆಂ
ದೊಡೆ॥ ವೃ ॥

19. ಜಳರುಹಷಣ್ಡದಿಂ ಮಧುಕರಾವಳಿಯಿಂ ಕಳಹಂಸಕೀರಕೋಕಿಳ ಸಹಕಾರಭೂರುಹವನಾವಳಿಯಿಂ
ನವನಾಗಪೂಗಪಾ

20 ಟಲಮುಚುಕುನ್ದ ಕುನ್ದ ಲತಿಕಾವೃತದಿಂದಮೆ ಬಳ್ಳಿಗಾವಿ ಕುಂತಳ ವಿಷಯಾಂಗನಾಕುಟಿಳ ಕುಂತಳದಂ
ತಿರಲೊಪ್ಪಿತೋಱುಗುಂ॥ ಆ ಪುರವ

21 ರದೊಳು ಧರ್ಮ್ಮವ್ಯಾಪಾರ ಕಥಾಪ್ರತಿಷ್ಠಿತ ಕೀರ್ತ್ತಿ ಶ್ರೀಪತಿ ಸ್ತುತವಾಣೀಪತಿ ಸುಖಮಿರ್ಪ್ಪನೊಸೆದು
ಗೋಪತಿಯೆಂಬ ॥

22. ಆ ಮಹಾಪುರುಶನ ಕುಲಪ್ರಭಾವಮುಂ ಧರ್ಮ್ಮಪ್ರಭಾವಮುವದಾವದೆಂದೊಡೆ॥ ವೃ ॥ ಉದಧಿತರಂಗ
ತಾಡಿತಧರಿತ್ರಿಗೆ ಮಧ್ಯಮೆನಿಪ್ಪಮ

23 ದುದಿಸಿದಾನ್ವಯದೊ ಕನ್ನಮಜ್ಜಿಯಂ . .
ಳಿಳಾಮುದಾನ್ವಯ ಶಿಖಾಮಣಿ ದೆಪ್ಪಳನಾಯಕಂಮ

24 ಹಾಸ್ಪದದೊಳೆ ಪುಟ್ಟಿಕೀರ್ತ್ತಿಯನುಪಾರ್ಜ್ಜಿಸಿದಂ ನಿಜವಂಶವರ್ದ್ಧನಂ॥ ಆ ಮಹಾನುಭಾವನ ಚಿತ್ತ
ವಲ್ಲಭೆ ವಾಗ್ದೇವಿಯೆಂಬಳೇ ದೊರೆಯುಳೆಂದಡೆ॥ ಕಂ ॥

25. ಪತಿಭಕ್ತಿಯೊಳಾದ್ಯದರುಂದತಿಯೆನಿಸಿದ್ದನುಪಮಕ್ಷಮಾ . ಸತಿಯೆನಿಸಿ
ದ್ದ ಮಹಾಸತಿಯೆಂದಡೆ ವಾಗ್ದೇವಿಗೆಣೆ ತೋಣೆ

26 ಯೊಳರೆ॥ ತಂದ್ದಂಪತಿಗಳ್ಗೆ॥ ವೃತ್ತ ॥ ಬಾಹುಬಲಕುಲಚಲ ಮುದಾರಗಭೀರತೆ ಶೌಚಸದ್ಗುಣ ಸಾಹಸ
ವಣ್ಮು ಕೂರ್ಪ್ಪಳವಟ್ಟಿರೆ ಪುಟ್ಟಿದನಿಷ್ಟಶಿಷ್ಟ

27 ಮಹಾರ್ಹಪೆಚಸ್ಸರ್ವಮಾನ ಮಣವಿಲ್ಲೆನಿ ತಣ್ಣಸೊಟ್ಟಿನಾಯಕಂ॥ ಆದಣ್ಡನಾಯಕಂಗಂ ಮವನೀತಳವಂ
ದಿತೆ ವಾಗ್ದೇವಿಗಂ ॥ ಮತ್ತಮಾತನೆಂತಪ್ಪನೆಂದಡೆ॥

28. ವನನಿಧಿಯೆಂತುಟಂತುಟು ಗಭೀರ ಗುಣೋದಯದೇಳ್ಗೆ ಚಾರುಕಾಂಚನಗಿರಿಯಂತುಟಂತುಟು ಮಹ
ದ್ಧಿಗುಣೋದಯದೇಳ್ಗೆ ಮುನ್ನಣ ಮನುಮನಿಯಂ

29. ತುಟಂತುಟು ಚರಿತ್ರಗುಣೋದಯದೇಳ್ಗೆಯೆಂದು ಮೇದಿನಿ ನೆಱೆ ಸೊಟ್ಟಿನಾಯಕನುತ್ಸವದಿಂ ಪೊಗಳ್ಗುಂ
ನಿರಂತರಂ॥ ಆತಂಬಳಿಕ್ಕೆ ಸಕಳಧರಾತಳದೊಳು

30 ದಾನಧರ್ಮ್ಮ ಪುರುಷಾರ್ತ್ಥ ಗುಣೋಪೇತನೆನಿಸಿದ್ದು ನೆಗಳ್ದುಪಮಾತೀತ ಕೀರ್ತ್ತಿಲಕ್ಷ್ಮಿಯ ತಳೆ ದಿರ್ದ್ದಂ॥ ಆ ಪುರುಷಾಕಾರಪುರುಷೋತ್ತಮನ ಚಿತ್ತಹಾರಿ

31 ಣಿ ಸಲ್ಲಕ್ಷಣೆಯೆಂಬಳೇ ದೊರೆಯಳೆಂದಡೆ॥ ಕಂ ॥ ಅಕ್ಷೂಣದಾನಗುಣದಿಂದಕ್ಷಯ ಸೌಭಾಗ್ಯ ಭಾಗ್ಯಪತಿ ಭಕ್ತಿಯಿನಾರೀಕ್ಷಿಸುವಡನುಪಮಂ

32 ಸಲ್ಲಕ್ಷಣೆಯೆನೆ ನೆಗಳ್ದಳಖಿಳ ವಸುಧಾತಳದೊಳು॥ ತದ್ದಂಪತಿಗಳ್ಗೆ ॥ ಕಂ ॥ ಆಸೊಟ್ಟಿನಾಯಕಂಗಮು ಮಾಸಂನಿಭೆಯೆನಿಸಿ ನೆಗಳ್ದಸಲ್ಲಕ್ಷಣೆಗಂ

33 ಭಾಸುರಗುಣಿ ಸಕಳಕಳಾಭ್ಯಾಸಂ ಜನಿಯಿಸಿದ ನೊಸೆದು ಗೋಪತಿಯೆನಿಪಂ॥ ಮತ್ತವಾಧರ್ಮ್ಮಚಿತ್ತ ಪ್ರವರ್ತ್ತಕನೆಂತಪ್ಪನೆಂದಡೆ॥ ವೃ ॥ ವಿನಯದಜನ್ಮ

34 ಭೂಮಿ ಪುರುಷಾರ್ತ್ಥದ ಪೊತ್ತಮೊದಲು ಪೊದಳ್ದಮಾಂತನದೆಱೆವಟ್ಟುಶೌಚದ ತವರ್ಮ್ಮನೆ ಸತ್ಯದ ಬಿತ್ತು ಬಂಧುನಂದನ ವನಚೂತರಾಜ ಪ್ರಿಯ

35 ನಂದನ [ನ] ನಿಂದ್ಯಧೈರ್ಯ್ಯ ಕಾಂಚನಗಿರಿಯೆಂದು ಬಣ್ಣಿಸುತಮಿರ್ಪ್ಪುದು ಗೋಪತಿಯಂ ಜಗಜ್ಜನಂ ॥ ಕಂ ॥ ತೋಯಧಿಪರಿವೃತ ವಸುಮತಿಜೀಯೆನೆ ಧರ್ಮಕ್ಕೆವಿ

36 ಮಂತೆವಿನಯ [ಯ] ಶಶ್ರೀಯಂತಳೆದಂಗೋಪತಿ ನಾಯಕನನುಪಮ ಚರಿತ್ರ ನಿರ್ಮ್ಮ ಳಗಾತ್ರಂ॥ ರತಿಯಂ ಸ್ವಕೀಯದಾರಾವ್ರತದೊಳ್ನಿಯಮಿ

37 ಸಿತದೀಯ ಧನಮಂ ಧರ್ಮ್ಮಾನ್ವಿತಮಾಗಿ ತವಿಸಿದಂಗೋಪತಿ ನಾಯಕನಿಷ್ಟ ಶಿಷ್ಟಜನಸಂತುಷ್ಟಂ॥ ವಿಧುವಿಶದಕೀರ್ತಿ ಲಕ್ಷ್ಮೀವಧುವಿಂ ಧೈರ್ಯ್ಯದಾನ ಧರ್ಮಗು

38 ಣದಿಂ ತಳೆದಂ ಬುಧಬಂಧುಗಾರ್ಗ್ಯ ಗೋತ್ರಾಂಬುಧಿ ಚಂದ್ರಮನೆನಿಸಿ ನೆಗಳ್ದ ಗೋಪತಿ ಧರೆಯಧಿಪಂ ॥ ವೃ ॥ ಇಂತೆನಿಸಿ ನೆಗರ್ತ್ತೆಗಂ ಪೊಗರ್ತ್ತೆಗಂ ದಾನಕ್ಕಂ ಧರ್ಮ್ಮ

39 ಕ್ಕಂ ನೆಲೆಯಾಗಿ ಶಿಷ್ಟೇಷ್ಟ ವಿಬುಧಬಾಂಧವ ಜನಮನೋರಥ ಫಳಪ್ರದಾಯಕ ನೆನಿಸಿದ ಗೋಪತಿನಾ ಯಕಂ ಪರೋಪಕಾರಾರ್ತ್ಥ ಮಿದಂ ಶರೀರ

40 [ಮೆಂ] ಬ ಲೋಕೋಕ್ತಿಯಂ ಯಥಾರ್ತ್ಥಂ ಮಾಡಿ ಬಲಿಪುರದ ನಗರ ಪಂಚಮಠಸ್ಥಾನಕ್ಕೆ ಪಾದಪೂಜೆ ಯಂಕೊಟ್ಟು ಶ್ರೀಮದ್ದಣ್ಡನಾಯಕ ಗೋವಿನ್ದರ

41 [ಸ] ರಸನ್ನಿಧಾನದೊಳು ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರ್ಷದ ೨೭ನೆಯ ಚಿತ್ರಭಾನುಸಂವತ್ಸರದ ಫಾಲ್ಗುಣದ ಮಾವಾಸ್ಯೆ ಆದಿತ್ಯವಾ

42 ರ ಸಂಕ್ರಮಣ ವ್ಯತೀಪಾತದಂದು ಗೋಪತಿನಾಯಕನಂನದಾನ ನಿಮಿತ್ತದಿ ಬಳ್ಳಿಯ ಬಯಲೊಳು ಕಚ್ಛ ವಿಯಗಡಿಂಬದಿಂದೊಂದು ಮತ್ತ

43 ಯುಮನೊಂದು ಮನೆಯುಮಂ ಸರ್ವ್ವ ನಮಶ್ಯವಾಗಿ ಮಾರುಗೊಂಡು ಪನ್ನಿರ್ವ್ವರ' ಬ್ರಾಹ್ಮಣರಾಹಾರ ದಾನಕ್ಕೆ ಬಿಟ್ಟ ಮತ್ತವಿದಱಮಳ ಬ್ರಯಕ್ಕೆ

44 ಹತ್ತುಗದ್ಯಾಣಪೊನ್ನವ್ರಿದ್ಧಿಯಿಂ ನಡೆವನ್ತಾಗಿ ಕೊಟ್ಟನ್ತೀ ಧರ್ಮ್ಮಮಾವನೋರ್ವ್ವಂ ಪ್ರತಿಪಾಳಿಸಿ ದಾತಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗ ಅರ್ಗ್ಘ್ಯತೀರ್ತ್ಥಂಗ

45 ಳೊಳು ಸಾಯಿರಕವಿಲೆಯ ನಳಂಕರಿಸಿ ಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟ ಫಳಮನೆಯ್ದುಗುಂ ವಿದನಳಿದನಾ ತೀರ್ತ್ಥ ಗಳೊಳನಿತು ಕವಿಲೆಯುಮಂ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ಪಾ

46 ತಕನಕ್ಕು ॥ ಶ್ಲೋಕಃ ॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಟಿರ್ವ್ವರ್ಷ ಸಹ ಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ ॥ ಶಿವಾಯ ॥

Transliteration.

1. namas tumgaśiraś-chumbi-chamdra-châmara-chârave trailôkya-nagarârambha-mûla-stambhâya Śambhave
2. Srîpati . . . .
3. dadim Chôlana mûleyam muridu Pâmchâlâvanîpâlan-ukkida bemkondu bhûkânteya pa-
4 duladim tad-bhujâdandadolu taledu vikrâmta-sampadade vikramôdarkkada . . . viśvambharâchakradol ‖ va [cha] na
5. imtenisida samasta . . . parama bhattâraka Satyâ-
6 śraya-kulatilakam Châlukyâbharanam śrîmat Tribhuvanamalla-dêvara vijaya-râjyam uttarôttarâbhivri-
7. ddhi-pravarddhamânam âchamdrârkka târam Kalyânapurada nelevîdinolu sukhasamkathâ-vinôdadim râjyamgeyu-
8. ttam ire tat-pâda-padmôpajîvi vanidala-nisita-khâlgan enisidan Anantapâla-dandanâyakanim . . .
9. sâdhisi Saptamâlavavan atta himambaravitta dakshinâśâ-dharanîśaram jalade nâmdisi dôrbbala . dignâga-rasâgra
10 ra kshêmade vikraman îgalanantam arbbida viśva-dharâ-talâgradolu ‖ kanda ‖ besageyyadavani-
11 pâlara vasuvam manada । visuddhamam parigrahisidan endesegam tannaya kîrtti-prasaram pravahisal Anantapâla-chamûpam ‖ va ‖
12 imtenisida mahâprachanda-danda-nâyakan Anantapâla-dandanâyakana agrajeya tanûjam Gôvindarâjan emban ê-dore-
13. yam nemdade ‖ vri ‖ kulaśailêmdramgalolu Mamdarav ademtamte digbhâga-nakhila-digadîśânî-
14. kadolu Śakranamtamtala . kîrtti-śrî-vadhûvalla [bha]n atula-
15 balôdbhâsi Gôvindarâjam ‖ vri ‖ . . . budhâhdâ-
16 nadodavimdâtmîya-bhûmandalam phalaśôbhâkaramâytu satyadodavim dalam bâppa . bhûtaladolu mattina danda-
17. nâtharadêm Gôvinda-dandâdhipa ‖ imtenisida mahâprachanda danda-nâyaka Gôvindarasar Bbanavâse pannirchchhâ [si] ramum dushta-nigraha-
18. visishta-pratipâlanam geydu paripâlisuttam ire allıya râjadhâni Balipuram embudademteppudemdode ‖ vri ‖
19. jalaruha-shandadim madhukarâvaliyim kalahamsa-kîra-kôkila-sahakâra-bhûruha-vanâvaliyim navanâga-pûga-pâ-
20. tala-muchukunda-kunda-latikâvritadimdame Balligâvi Kumtala-vishayâmganâ-kutila-kumtaladamtiral oppitôrugum ‖ â purava-
21. radolu dharmma-vyâpâra-kathâ-pratishthita-kîrtti-Srîpati stuta-Vânîpati sukham irppan osedu Gôpatiyemba ‖

22. â mahâpurusana kula-prabhâvamum dharmma-prabhâvamuvadâvademdode ‖ vṛi ‖ udadhi-taramga-tâḍita-dharitrige madhyam enippa ma

23 . dudisidânvaya do . . . . . kannamajjiyam

. . . . lilâ madânvaya-sikhâmaṇi Dehvaḷa nâyakam ma-

24. hâspadadole putti kîrttiyan upârjjisidam nija-vamsa-varddhanaṃ ‖ â mahânubhâvana chittavallabhe Vâgdêvi yembal ê-doreyaḷemdode ‖ kam ‖

25. patibhaktiyoḷ âdyad Arumdati yenisirdd anupamakshamâ . . . . satiyenisirdda mahâsatiyemdade Vâgdêvigene tone-

26 yolae ‖ ta (m) d-dampatigaḷge ‖ vṛitta ‖ bâhu-bala kula chalam udâra gabhîrate saucha-sad-guna sâhasav anmu kûrppalavattire puttidan ishta sishta-

27 mahârha perar ssamânam anav illenitanna Sotti nâyakam ‖ â daṇḍanâyakamgam(m)avanîtala-vamdite Vâgdêvigaṃ ‖mattam âtanemtappanemdade ‖

28. vananidhi yemtutamtutu gabhîia-gunôdayadêlge châru-kâmchanagiriyamtutamtutu maharddhi gunôdayadêlge munnana Manu muniyam-

29 tutamtutu charitra gunôdayadêlge yemdu mêdini nere Sottinâyakan utsavadiṃ pogaḷgum niramtaram ‖ âtam balikke sakala-dharâtaladolu

30 dâna dharmma purushârttha gunôpêta mensirddu negald upamâtîta kîrtti Lakshmiya taledirddaṃ ‖ â purushâkâra purushôttamana chittahâri-

31. ṇi Sallakshane yembalê doreyaḷ eṃdade ‖ kam ‖ akshûna-dâna-gunadimd akshaya saubhâgya bhâgya pati-bhaktiyin ârikshisuvadanupamam

32 Sallakshaṇe yêne negaḻdal akhila-vasudhâtaladolu ‖ taddampatigalge ‖ kaṃ ‖ â Sottinâyakamgam Umâ-samnibhe yenisi negalda Sallakshanegam

33 bhâsura-guni sakala-kalâ-bhyâsam janiyisidan osedu Gôpati yenipam ‖ mattav â dharmma-chittapravarttakan eṃtappan emdade ‖vri‖ vinayada janma-

34 bhuûmi puiushârtthada mottamodalu podalda mâmtanad erevattu sauchada tavarmmane satyada bittu bamdhu-namdana-vanachûtarâja priya-giri-

35 namdana [na] nimdya dhairyya Kâmchanagiri yemdu bannisutam irppudu Gôpatiyam jagajjanam ‖ kam ‖ tôyadhiparivrita vasumati jîyene dharmakke

36. . . mamte vinaya [ya] śa śśrîyam taledam Gôpati nâyakan anupamachaiitra nirmmala gâtram ‖ Ratiyam svakîya dârâvratadoḷ niyami-

37. si tadîya dhanamam dharmmânvitamâgi tavisidam Gôpati-nâyakan ishta-śishta-jana-samtushtam ‖ vidhu viśada kîrti Lakshmî vadhuvim dhairyyadâna-dharma-gu-
38 nadim taledam budha bamdhu Gârgya-gôtrâmbudhi-chamdramanenisi negalda Gôpati dhareyadhipam ‖vri‖ imtenisi negarttegam pogarttegam dânakkam dharmma-
39. kkam neleyâgi sishtêshta vibudha bâmdhava jana manôratha phalapradâyakanenisida Gôpati nâyakam parôpakârâttham idam śarîra-
40 [mem] ba lôkôktiyam yathârttham mâdi Balipurada nagara pamchamatha sthânakke pâdapûjeyam kottu śrîmad dandanâyaka Gôvindara-
41. [sa] ra sannidhânadolu srîmach Chalukya vikrama varshada 27 neya Chitrabhânu samvatsarada phâlgunad Amâvâsye Adityavâ-
42. ra samkramana Vyatîpâtadamdu Gôpatinâyakan annadânanimittadi Ballıya bayalolu kachchhaviya gadimbadimdomdu matta
43 . . . yuman omdu maneyumam sarvva-namasyavâgi mâru gomdu pannirvvar Brâhmanarâhâra-dânakke bitta mattav idara malabrayakke
44. hattu gadyâna ponnavriddhiyim nadevantâgi kottantî dharmmam âvanôrvvam pratipâlisidâtam Vâranâsi Kurukshêtra Prayâga Argghyatîrâthamga-
45. lolu sâyira kavileyan alamkarisi Brâhmanargge kotta phalaman eydugum vidanalidan â tirtthagalol anitu kavileyumam Brâhmanaruman alida pâ-
46 takan akku ‖ ślôkah ‖ sva-dattâm para-dattâm vâ yô harêta vasumdharâm shashtirvarsha sahasrâni vishthâyâm jâyate krimih ‖ Śivâya ‖

Translation

Obeisance to Śambhu, beauteous with the châmara-like moon kissing his lofty head, the original foundation pillar of the city of the three worlds.

Śrîpati . . breaking the bones of the Chôla, pursuing the proud Pânchâla ruler, bore safely the dame of earth on his shoulders. . . . . . .

While the victorious kingdom of the illustrious Tribhuvanamalla-dêva, ... parama bhattâraka, ornament of Satyâśraya family, jewel of Châlukyas was prospering to last as long as the moon, sun and stars endure; when he was ruling the earth in peace and happiness at Kalyânapura, the capital, Anantapâla-Dandanâyaka, a dependant on his lotus feet, a sharp sword to the army of the enemies . . . That Anantapâla prospered in the earth by conquering the Sapta-Mâlavas in the north as far as the Himâlayas and in the south by causing the rulers of the south to become plunged in water. He seized the wealth and destroyed the mental peace of those who did not obey him; and his fame spread all over the world.

Who can be said to be equal of Gôvindarâja, son of the elder sister of the Mahâprachanda-dandanâyaka Anantapâla above mentioned? That Gôvindarâja of matchless strength, husband of the goddess of fame, was like the Mêru peak amidst the great mountains and like Indra among the lords of the directions The learned prospered by his gifts, the earth by good crops and the army (?) by honesty—what can be said of the other dandanâthas?

When the Mahâprachanda-dandanâyaka Gôvindarasa of such fame was ruling Banavâse twelve thousand by curbing down the wicked and protecting the good, his capital Balipura prospered like the curly hair of the dame of the Kuntala kingdom with lotus bunches, with bees, with sweet-voiced swans, parrots, cuckoos, with groves of mango trees and various new creepers of flowers like Nâga, Pûga, Pàtala, etc

In that city there lived in happiness Gôpati, husband to the dame of fame obtained by righteous deeds and words, praiseworthy for his knowledge (or one who praises Brahma) The fame of the family and righteousness of that great personality . Dehvala-nâyaka, won prosperity to his family and earned fame

Whom did Vâgdêvi, wife of that great person resemble? Is there any one equal to Vâgdêvi, when she is equal to Arundhati of ancient days in her devotion to her husband?

To that couple Dehvala-dandanâyaka and Vâgdêvi respected by the whole earth was born Sotti-Nâyaka unequalled by others, beloved of his friends and good people, with his qualities of strength, parentage, determination, generosity, depth of mind, purity, goodness, courage, power and love Again what was he like? The earth praises Sotti-Nâyaka always with great joy as equal to the ocean in the depth of good qualities, equal to Mêru in wealth and prosperity and equal to the ancient sage Manu in his character He gained Lakshmî of matchless fame by his gifts, righteousness, and *purushârtha*

Sallakshane, wife of that Purushôttama in the shape of man, prospered in the whole of earth as if she was endowed with all the good attributes on the earth, by her boundless gifts, by her endless saubhâgya (good fortune) and by her devotion to her husband

To that pair—Sotti-Nâyaka and Sallakshane who resembled Pârvati, was born a son, Gôpati, with shining qualities and proficiency in all arts

That Gôpati whose mind was intent on dharma was the birthplace of dharma, the root of purushârtha (objects of human life), the support of greatness, the house of birth of purity, the seed of honesty, the great mango tree to the Nandana grove his relatives, a son to other men's wives (?) a Mêru in unblemished valour—thus the people of the world praise Gôpati Of matchless character and pure body, Gôpati-Nâyaka was praised throughout the universe surrounded by oceans He

possessed righteousness, good character and fame Pleasing his friends and righteous men Gôpati-Nâyaka expended his love on his wife and his money for the cause of righteousness The ruler of the earth, Gôpati, a friend to the learned men, was regarded as a moon to the Gârgya-gôtra, with the goddess of his fame—white as the moon, with the qualities of courage and liberality.

Thus becoming the abode of prosperity, fame, liberality and righteousness and regarded as the bestower of all that is desired by righteous people, friends, learned men and relatives, Gôpati-Nâyaka making the saying "this body is for doing good to others" really significant rendered *pâdapûje* (*lit.* worship of the feet, means satisfaction by payment of money, etc) to the nagara and *sthâna* of the five Mathas in Balipura, in the Châlukya Vikrama year 27 corresponding to the cyclic year Chitrabhânu, on the new-moon day of Phâlguna on Sunday with the Vyatîpâta and Sankramana, made in the presence of Dandanâyaka Gôvindarasar a grant of one mattar of land as measured by Kachchaviya-gadimba in the wet lands of Balli (Balligâve) and also a house after purchasing the same, for feeding twelve Brahmans He also granted a sum of ten gadyânas from the interest on which the *mala-braya* for his charity might be met

Whosoever protects this grant will acquire the merit of giving away a thousand decorated cows to Brahmans in Vâranâsi, Kurukshêtra and Prayâga and Arghyatîrtha Whosoever destroys this will incur the sin of slaying those tawny cows and Brahmans in the same sacred places He who takes away land given by oneself or by others will be born as a worm in ordure for sixty thousand years. Sivâya (salutation to Śiva)

Note

This record was noticed in p 40 of the Mysore Archæological Report for 1911. Its text has now been published in full with a translation and note

This record belongs to the reign of the Châlukya King Tribhuvanamalladêva (1076–1126 A D) and records a grant made by Gôpati-Nâyaka, a philanthropic merchant, son of Sotti-Nâyaka and Sallakshane, of some lands and a house for the charity of feeding Brahmans Sotti-Nâyaka's parents were Dehvala-Nâyaka and Vâgdêvi The charity was made in the presence of and with the permission of Mahâprachanda-dandanâyaka Gôvindarasa, ruler of Banavase twelve thousand at Belgâmi (Balipura) Gôvindarasa is said to be a son of the elder sister of Mahâprachanda-dandanâyaka Anantapâla, a subordinate of Tribhuvanamalla Vikramâditya VI Both Anantapâla and Gôvindarasa are met with in several inscriptions of Shimoga District (*see* E C VII. Shikarpur 131, 137, 192, 311 and 316)

The relationship of Gôvindarasa or Gôvinda-dandanâyaka to Anantapâla is referred to in an inscription at Belgâmi where the former is called the beloved *dêvara* (translated as brother-in-law, by Rice) of Anantapâla, (E. C VII, Shikarpur

137) In the present inscription Gôvindarasa is called *agrajeya-tanūja* or elder sister's son or nephew It is difficult to reconcile the two statements

The date of the record is given as the new-moon day in the month of Phâlguna in the cyclic year Chitrabhânu, 27th year of Châlukya Vikrama era with Vyatîpâta and Sankramana, a Sunday The Châlukya Vikrama era having commenced in A. D. 1076, the 27th year of the era corresponds to 1102 A D , which coincides with the commencement of the cyclic year Chitrabhânu Phâlguna-bahula 30 of this year corresponds to 10th March 1103 A D. a Tuesday with no Sankramana If we take the new-moon day with which the month Phâlguna commenced, as is done sometimes, the date would fall on the 8th February 1103 A D , a Sunday as stated in the grant Even here there is no Sankramana, which is merely added to the date to give the appearance of additional religious efficacy to the grant The date of the grant may therefore be taken as 8th February 1103

Several letters are quite worn out and are illegible in parts of the inscription

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TUMKUR DISTRICT.

39

Tiptur Taluk.

At Nonavinakere in the hobli of Nonavinakere, on a stone standing in the land of Guru Channabasavaiya

Size 3′×1′—9″

Kannada language and characters.

ತಿಪಟೂರು ತಾಲ್ಲೂಕು ನೊಣವಿನಕೆರೆ ಕಸಬಾ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿ ಗುರುಚನ್ನಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′×1¾.′

1. ದಂಮುರ
2. ದಳಶಿಂಗಾರದ ಮಾ
3. ಚಿಗರ ಮಲ್ಲಯ್ಯನ ಕೊ
4. ಮಾರ ಅರವಿಂದೈಯ್ಯ
5. ಗೆ ಕೊಟ್ಟಸ್ವಾಸ್ತೆ

Note

This records the grant of a plot of land (probably the field in which the inscription is set up) to a person named Aravindaiya, son of Mâchigara Mallayya of Dalasingâra at Dandûr (village) No date is given nor is any king named. The characters seem to belong to the 17th century

40

At Mallênahallı ın the hoblı of Nonavınakere, on a slab set up near the Karıyamma temple

Sıze 2″—6″ × 2′.

Kannada language and characters

ತಿಪಟೂರು ತಾಲ್ಲೂಕು ನೊಣವಿನಕೆರೆ ಹೋಬಳಿ ಮಲ್ಲೇನಹಳ್ಳಿ ಕರಿಯಮ್ಮನ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2½′×2′

1. ಶ್ರೀ ನೊಣಬಿ
2 ನಕೆಱೆ ತಿರುಮ
3. ಲ ದೇವರಹಳಿ

Note

This records the gift of the village (Mallênahallı) for the God Tırumaladêvaru at Nonabınakere (same as Nonavınakere village). The donor ıs not named, nor ıs any date gıven. The characters seem to belong to the 17th century A.D

41

TURUVEKERE TALUK.

At the village Hulıkal ın the hoblı of Turuvêkere, on a stone lying buried to the south-east of the Mallêśvara temple

Sıze 6′×2′—6″

Kannada language and characters.

ತುರುವೇಕೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಹುಲಿಕಲ್ಲು ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಆಗ್ನೇಯದಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದ ಕಲ್ಲು

ಪ್ರಮಾಣ 6′ × 2½′

1 ಓಂನಮಃ ಶಿವಾಯಂ। ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರ ಛಾನವೆ। ತ್ರೈ
2 ಳೋಕ್ಯನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ ಶಂಭವೆ ॥ ವಿಶುದ್ಧಜ್ಞಾನ ದೇಹಾಯ ತ್ರಿವೇದೀದಿ
3 ವ್ಯಚಕ್ಷುಶೆ ಶ್ರೇಯಃ ಪ್ರಾಪ್ತಿ ನಿಮಿತ್ತಾಯ ನಮಃ ಸ್ಸೋಮಾರ್ದ್ಧಧಾರಿಣೆ ॥ ಶ್ರೀ ಕಾಂತಾಪೀ
ನವಕ್ಷೋರುಹ
4 ಗಿರಿ ಶಿಖರೋಜ್ಜೃಂಭಮಾಣಂ ವಿಶಾಳಂ ಲೋಕೋದ್ಯತ್ತಾಪ ಲೋಪಪ್ರವಣ ವಿಳಸಿತಂ ವೀರವಿದ್ವಿಡ್ಡ
ಹೀಪಾನೀಕ ವ್ಯಾಮುಕ್ತಸಂಜೀ
5 ವನಬಹಳಿತ ಮುದ್ಯದ್ಗುಣಸ್ತೋಮ ಮುಕ್ತಾನೀಕಂ ನಿಃಷ್ಕಂಟಕಂ ನಿಶ್ಚಳಮೆನಲೆಸೆಗುಂ ಹೊಯ್ಸಳ
ಕ್ಷತ್ರವಂಶಂ । ಅದಱೊಳುಮೌ
6 ಕ್ತಿಕದಂತ್ತೆಪುಟ್ಟಿದ ನಿಳಾಪಾಳೌಘ ಚೂಡಾಮಣಿತ್ವದಿನುದ್ಯದ್ಗುಣ ಶೋಭೆಯಿಂ ಸ್ವರುಚಿ ಯಿಂಸದು
7 ವೃತ್ತರಾರಾಜಿತತ್ವದಿ ನತ್ಯುಂನ್ನತಜಾತಿಯಿಂ ಸಮಮೆನಲ್ಸಂ ಗ್ರಾಮರಂಗಾಗ್ರದೊಳ್ಮದವದ್ವೈರಿ
8 ಕುಳಪ್ರತಾಪ ವಿನೆಯಾದಿತ್ಯಂ ಧರಾಧೀಶ್ವರಂ। ವಿನೆಯಾದಿತ್ಯನತನೆಯಂ ಜನನುತ ನೆಱಿಯಂಗಭೂ
ಭುಜತ

9. ನುಜಂ ವಿನುತಂ ವಿಷ್ಣುನೃಪಾಳಂ ಮನಸ್ವಿತದಪತ್ಯ ನೆಸೆದನೀನರಸಿಂಹಂ॥ ನತನರಪಾಳಜಾಳಕವಿಶಾಲ ವಿಜ್ರಂಭಿ ಲಲಾಟ

10. ಭಾಸುರೋದ್ಧತತಿಳಕಾಂಕಿತಾಂಘ್ರಿ ನಖಮಂಡಳನಾಹವ ತುಂಗರಾಮನೂರ್ಜ್ಜಿತ ನಿಜ ಪುಣ್ಯಪುಂಜ ಬಳಂ

11 ಸಾಧಿತ ಸರ್ವ್ವಮಹೀತಳಾಧಿಪ ಕ್ಷಿತಿತಳದೊಳು ಮಹೋಂನತಿಕೆಯಿಂನ್ದೆಸೆದಂ ನರಸಿಂಹ ಭೂಭುಜಂ ಆ ನರಸಿಂಹ—

12. ನೃಪಂಗೆ ಭೂನುತೆಪಟ್ಟಮಹಾದೇವಿ ಲಲನೆಯಾದಳು ಮಾನಿನಿ ಏಚಲದೇವಿಯೆ ದಾನಗುಣಖ್ಯಾತೆ ಕಲ್ಪ ಲತೆವೊಲೆ ಧರೆ

13. ಯೊಳು॥ವೃ॥ ಲಲನಾಲೀಲೆಗೆಮುಂನ್ನವೆಂತುಮದನಂ ಪುಟ್ಟಿರ್ದಂ ವಿಷ್ಣುಗಂ ವಿಲಸಶ್ರೀವಧುವಿಂಗೆವನ್ತೆ ನರಸಿಂಹಕ್ಷೋಣಿ ಪಾಳಂಗವೇಚ

14. ಲದೇವಿಪ್ರಿಯೆಗಂ ಪರಾರ್ತ್ಥಚರಿತಂ ಪುಣ್ಯಾಧಿಕಂ ಪುಟ್ಟಿದಂ ಬಳವದ್ವೈರಿ ಕುಳಾನ್ತಕಂ ಜಯಭುಜಂ ಬಲ್ಲಾಳಭೂಪಾಳ

15. ಕಂ॥ವೃ॥ ಗತಲೀಳಂ ಲಾಳನಾಳಂಬಿತಬಹಳಭಯೋಗ್ರಜ್ವರಂ ಗೂರ್ಜ್ಜರಂ ಸಂಧೃತಶೂಲಂ ಗೌಳ ನಂಗೀಕೃತಕ್ರಿಶತರಸಂಪಲ್ಲವಂ ಪ

16. ಲ್ಲವಚೂರ್ಣ್ನಿತ ಚೇಳಂ ಚೋಳನಾದಂ ಕದನವದನದೊಳು ಭೇರಿಯಂ ಪೊಯ್ಸೆವೀರಾಹಿತ ಭೂ ಭೃಜ್ಜಾಳಕಾಳಾನಳನತುಳಭುಜಂ

17. ವೀರಬಲ್ಲಾಳದೇವಂ॥ ರಿಪು[ರಾಜ]ದ್ರಾಜಿಸಂಪತ್ಸರಸಿರುಹ ಶರತ್ಕಾಲಸಂಪೂರ್ಣ್ನಚನ್ದ್ರಂ ರಿಪುಭೂಪಾ ಳೌಘ ದೀಪಪ್ರಕರ

18. ಪಟುತರೋದ್ಭೂತಭೂರಿಪ್ರವಾತಂ ರಿಪುರಾಜನ್ಯೌಘಸೇನಾಜಳಧಿಕಬಳ ದೌರ್ವ್ವಾನಳೋಗ್ರಪ್ರತಾಪಂ ರಿಪುಪ್ರಿಥ್ವೀ

19 ಪಾಳಜಾಳಕ್ಷುಭಿತ ಯಮನಿವಂ ವೀರಬಲ್ಲಾಳದೇವಂ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾ ಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾ

20 ವತೀಪುರವರಾಧೀಶ್ವರಂ . . . .
ದಾವಾನಳಂ ಪಾಂಡ್ಯಕುಳಕುಧರಕುಳಿಶದಂಡಂ

21 ಗಂಡಭೇರುಂಡಂ ಮಂಡಳಿಕ . . . .
ಸಂತರ್ಪ್ಪಣ ಪ್ರವಣತರವಿತರಣ ವಿನೋದಂ

22 ವಾಸನ್ತಿಕಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂ . . . .
ಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡ ಮ

23 ಲಪರೊಳು ಗಂಡ ನಾಮಾವಳೀ . . .
ತಳಕಾಡು ಕೊಂಗುನಂಗಲಿ ನೊಣಂಬವಾಡಿ

24 ಬನವಸೆ ಹಾನುಂಗಲ್ಲುಗೊಂಡ . . . .
. ಸುಖಸಂಕಥಾ

25 ವಿನೋದದಿಂ ದೋರಸಮುದ್ರದ . . . . . .
• ನಯನಪ್ರಿಯೆ ಚಳನಳನೆ ನೀಳಾಳ

26. ಕೆ ಚಂನ್ದ್ರಾನನೆ ಸೋಮ

27 ಸಮಸ್ತದಾನೋನ್ನತಿಯಿಂ ಪರಮಕಲ್ಯಾ
28 ಣಾಭ್ಯುದಯ ಸಹಸ್ರಫಳ ಭೋಗಭಾಗೆ .
ದ್ವಿತೀಯಲಕ್ಷ್ಮೀ ಅರುನ್ಧತಿಯುಂ ವಿವೇಕ ಬೃಹಸ್ಪತಿಯುಂ
29 ಪ್ರತ್ಯುತ್ಪನ್ನವಾಚಸ್ಪತಿಯುಂ ಸಕಳವಂದಿಜನಚಿನ್ತಾಮಣಿಯುಂ ಪಾತ್ರಚೂಡಾಮಣಿಯುಂ ಮುದ್ವೃತ್ತ
ಸವತಿಗಂಧಹಸ್ತಿಯುಂ
30 ಗೀತವಾದ್ಯಸೂತ್ರಧಾರೆಯುಂ ನಿಜಕುಳಾಭ್ಯುದಯ ದೀಪಿಕೆಯುಂ . . .
ಸವತಿಮುಖದರ್ಪ್ಪಣೆಯುಂ

(ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ)

Translation

Om ! Salutation to Śiva Salutation to Śambhu beautiful with the châmara, that is, the moon touching his lofty head and the foundation pillar for the commencement of the city of the three worlds Salutation to Sômârdhadhâri (bearer of the crescent moon) whose body is made up of clear knowledge, who has the three Vêdas for his divine eyes and who is the bestower of happiness

The great Hoysala dynasty of kshatriyas which prospers on the peak of the mountain of the big breast of the dame Śrî, which helps the world to get rid of the great suffering, which is the Sanjîvana to set the world free from the brave hostile kings and which is full of pearls of the highest qualities, is shining steadily free from all obstacles

In that dynasty was born like a pearl Vinayâditya the lord of earth, tormentor of the race of the proud enemies in the battle-field, resembling the pearl by his position as a crest-jewel among kings, possessed of noble qualities, shining person, good character, high birth

Vinayâditya's son was the king Ereyanga, praised by people His son was the famous high-minded Vishnu-nripâla His son is this Narasimha.

The ruler Narasimha became great in the world, with the nails of his feet marked by the fine mark on the big foreheads of the assemblage of kings bowing before him He was the great Râma in the battle and rendered highly meritorious deeds and conquered all the kings on earth.

Êchaladêvi, who became famous like the Kalpa creeper in the world by her generosity and who was praised by the world became the consort to that ruler Narasimha

As formerly the flower-arrowed Cupid was born for women's pleasure to Vishnu and his consort Śrî, so to king Narasimha and his consort Êchaladêvi was born the meritorious altruistic king Ballâla of victorious arms, a Yama to the race of mighty enemies When the destruction fire at the end of the world to the group of brave hostile kings, Vîra Ballâladêva of matchless strength, caused the drum to be sounded at the commencement of battle, Lâla was deprived of ease, Gûrjara was seized with

severe fever due to excessive fright, Gaula suffered from pain, Pallava held a thin sprout in his hand and Chôla's clothes were torn to pieces A full moon of the autumn to the lotus the shining treasure of the enemies, a powerful storm to the lamps the group of hostile kings, the terrible submarine fire to the ocean the army of the enemy kings, an angry Yama to the band of hostile rulers is this Vîra Ballâladêva

Be it well. When the obtainer of the band of five musical instruments, mahâmandalêsvara, supreme lord of Dvârâvatîpura . . a thunderbolt to the mountain the Pândya-kula, gandabhêrunda, delighter in liberality . . . . obtainer of boons from Vâsantikâdevi, terrible in war, champion over Malepas, conqueror of Talakâdu, Kaungu, Nangali, Nonambavâdi, Banavâse and Hânugal was ruling at Dôrasamudra. His wife . dear to the eyes, black-haired, moon-faced, a second Lakshmî in prosperity an Arundhati . . a Brihaspati in knowledge, a second Vâchaspati, a Chintâmani to all the bards, crest-jewel of dancing, a rutting-elephant to the haughty co-wives, an expert in singing and use of musical instruments, a light to the prosperity of her own family, a mirror to the faces of co-wives

Note.

This inscription is incomplete as it stops abruptly in line 30 after some epithets in praise of a queen of the Hoysala king Ballâla II Several letters are quite worn out and lost in lines 20 to 30 No date is given nor can the object of the grant be determined Probably it may record a grant to the Śiva temple near by. Several verses in praise of the genealogy of Ballâla II are found in the record

42

At the same village Hulikal, on a vîragal set up in the platform round the Peepul tree

Size 2′ × 3′

Kannada language and characters.

ಹುಲಿಕಲ್ಲು ಗ್ರಾಮದ ಅರಳೀಕಟ್ಟೆಯ ಮೇಲೆ ನಟ್ಟ ವೀರಗಲ್ಲು

1. ಜಕ್ಕೆಯ ನಾಯಕಂ ಮೊನೆಯಿಟ್ಟಿಗೊಂಡ ನಾಯಕರ ಮೇಲೆ ವಾಯಲು ತಳಿಯಮಱಿವಿಡಿದು ಹಡಿಕಟ್ಟಿ
2. ದಾಳೆಚ್ಚು ಗೂಡಂಬುಗೊಂಡು ಕೆಡಹಲವರ ಹೆಗಲಮೆಟ್ಟಿ ಸ್ವಗ್ಗ೯ಸ್ಥನಾದಲ್ಲಿಗೀ ವೀರಗಲ್ಲಂ ಲಖಯ್ಯನ ಬಲ್ಮಾನಿಸ
3. ಹೆಗ್ಗಡೆ ಕಲ್ಲಯ್ಯನು ಮುಂತಾಗ ಲೂರಯ್ವತ್ತೊಕ್ಕಲುಂ ಕನ್ನವೆಗ್ಗಡೆಯುಂ ವವರ ಮಕ್ಕಳ್ಮಾರೆ ಯನುಂ ಮಾಳೆ
4. ಯನುಂ ನಿಲ್ಸಿ ಯೀ ವೀರಸಾಸನವ ಪೂಜಿಸುವ ಪಂಡಿತಜೀಯನವರಿಗೆ ಬಿಟ್ಟ

Note

This records the heroism of a warrior named Jakkeya Nâyaka who fought in some battle against warriors armed with sharp javelins and the opponents took shelter behind hedges and rained a shower of arrows on him. He trampled on their backs and died in the battle. On his death Heggade Kallayya, agent (balmânisa) of Lakhayya and other inhabitants of the village numbering fifty, Kannaveggade and his sons Mâraya and Mâleya are said to have set up the vîragal and made a grant for Panditajîya who was appointed to worship the inscription thereon. No date is given in the record nor is any king named The characters seem to belong to the 13th century A. D

43

At the village Gôni Tumkur in the hobli of Dabbegatta, on a stone set up near Vijjappa's land

Size 2′—6″ × 1′ — 6″

Kannada language and characters.

ತುರುವೇಕೆರೆ ತಾಲ್ಲೂಕು ದಬ್ಬೆಗಟ್ಟದ ಹೋಬಳಿ ಗೋಣಿ ತುಮಕೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ವಿಜ್ಜಪ್ಪನ ಬಾಂದಿನ ಹತ್ತಿರ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 2′—6″ × 1′—9″

1	ಹಿರಿಯ	4.	ಕರುಡಿಯ ಬಾಲೆ
2	ತಿರುಮಲೆ	5	ನಾಯ್ಕನು ಕೊಟ್ಟ
3	ಯ ಪುರ	6	ಪುರ

Note

This records the grant of a *pura* (or a small village settlement given away generally to Brahmans connected with a temple) made by Bâleya Nâyaka of Karudi. Karudi or Karuvidi is the ancient name of the present village called Karaḍi in the Chikkanâyakanahalli Taluk The pura granted was called Hiriya Tirumaleyapura. Probably it was given away for the maintenance of the priests, etc, of the Tirumala temple at Nonavinakere village which is near to Gôni Tumkûr. No date is given. The characters seem to belong to the 17th century A D

44

At the village Habukanahalli in the hobli of Dabbegatta, on a stone set up before the Narasimha temple.

Size 3′ × 1′—6″.

Kannada language and characters

ಅದೇ ಹೋಬಳಿ ಹಬುಕನಹಳ್ಳಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ $3' \times 1\frac{1}{2}''$

1. ಂ ಮನ್ಮಥ ಸಂವತ್ಸರದ ಚಯಿ
2. ಂ ತ್ರ ಶು ೧ ಲು ರಾಮಪ ಆಯ್ಯ
3 ಂ ನವರ ಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ಗೋವಿಂ
4. ಂ ದರಸ ಆಯ್ಯನವರು ಕಣತು
5 ಂ ರನಾಡಸೇನಬೋವರಿಗೆ ಉಂ
6. ಂ ಡಿಗೆಯನು ದ
7. ಂ ತಿಯ ಉಂಬಳಿಗೆ ತುಮಕುರ ಸೀ
8 ಂ ಮೆ ೨೨ ೦ ವೊಳಗೆ ೨೦ ವರ
9 ಂ ಹನಕುಳವನು ಬಿಟ್ಟು ಹ [ಬು]
10. ಕನ ಹಳಿಯನು ಕೊಟ್ಟರು ಯಿ
11 ಂದಕ್ಕೆ ತಪ್ಪಿದರೆ ಗೋವನು ಕಾ
13 ಂ ಸಿಯಲಿ ಕೊಂದ ಪಾಪಕೆ ಹೋ
13 ಂ ಹರು

Note

This records the grant of the village Habukanahalli as an *umbali* (rent-free land granted for the maintenance of the village officials, etc) for the *sénabôvas* (village accountants) of Kanatur. The donor is called Gôvindarasa Ayya, agent for Râmapa Ayya It is stated that the village had a revenue of 20 varahas out of the total revenue of 220 varahas for Tumakûru-sîme The date is given as Manmatha sam. Chaitra śu 1 and is not calculated from any era. The usual imprecation is found at the end of the grant

The characters seem to belong to the 17th century

45

PAVAGADA TALUK.

At the village Jangamarahalli in the hobli of Nidugal, on a stone set up near the Mâri temple

Size $3' \times 2'$

Old Kannada characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಜಂಗಮರಹಳ್ಳಿಯ ಮಾರಮ್ಮನಗುಡಿ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ $3' \times 2'$

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ

1 ವಿಕ್ರಮಾದಿತ್ಯರ್ ಕೊಂಗುಣಿ
2. ಅರಸರ್ ಕಾಡುವೆಟ್ಟಿಯಮೇಲೆ
3 [ವಿ]ಟ್ಟು ಕನ್ನಿಕೊಳ್ವನ್ದು ನೊಟಿ
4. ಂ ಒವಾಡಿಯುಳೆ
5 . . ಕಯ್ಸೇರೆ
6. . . . .

Transliteration

1. Vikramâdityar Komguni
2. Arasar Kâḍuvettiya mêle
3. [vi] ldu Kañchi-kolvandu Nola-
4. mbavâdiyule
5. . . . kaysêre
6. . . .

Translation

On the occasion of Vikramâdityar and Konguni Arasar falling on Kâduvetti and taking Kânchi, (a certain place) was taken possession of in Nolambavâdi . . .

Note

This record is incomplete Some letters are much worn out in lines 5 and 6 It seems to refer to the conquest of a village (not named) in the Nolambavâdi province by some one during the expedition of the Châlukya king Vikramâditya and the Ganga king Konguni Arasa against the Pallavas at Kânchi The characters seem to belong to the end of the 8th or the beginning of the 9th century. The present record apparently refers to the Châlukya king Vikramâditya II and the Ganga king Śrîpurusha who conquered Kânchi from the Pallavas (*see* M.A.R 1939, p. 121).

46

At the village Karekêtanahalli in the hobli of Nidugal, writing on the lintel of the garbhagriha of the Sôramma temple.

Old Kannada and characters.

ಅದೇ ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಕರೆಕೇತನಹಳ್ಳಿಗೆ ಪೂರ್ವ ಸೋರಮ್ಮನ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಬಾಗಿಲು ವಾಡದ ಮೇಲೆ ಬರೆದಿರುವುದು

ಹಳಗನ್ನಡಕ್ಷರ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ನೀಲಕಣ್ಠೋಜರಮಗಬೂಚಿರಾಚೋಜ ಪ್ರಸಾದವ ಬೆಸಗೆಯ್ದ.

Transliteration.

1. svasti Śrî Nîlakanṭôjara maga Bûchirâchôja prasâdava besageyda.

Translation.

Be it well. Śrî Nîlakantôja's son Bûchirâchôja constructed the mansion (*prâsâda*).

Note

This short inscription giving the name of the architect who constructed the fine temple of Châmundêśvari as Bûchirâchôja, son of Nîlakantôja is carved in characters

of the 10th century A.D on the lintel of the adytum of the above temple. The image of Châmundêsvari called locally as Sôramma is very fine and has eight hands holding the usual discus, conch, etc , and standing on the body of Mahishâsura.

47

At Vîra Hanumakkana Pâlya, a hamlet of Mangalavâda in the hobli of Nidugal, on a stone lying in the land of Narasanna to the west

Size 3′×2′

Kannaḍa language and characters.

ಅದೇ ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಮಂಗಳವಾಡದ ಮಜರೆ ವೀರಹನುಮಕ್ಕನ ಪಾಳ್ಯಕ್ಕೆ ಪಶ್ಚಿಮ ಸಾದರ ನರಸಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಮೂರು ತುಂಡಾಗಿ ಒಡೆದು ಮೇಲ್ಗಡೆ ಎರಡು ತುಂಡುಮಾತ್ರ ಸಿಕ್ಕಿದೆ)

ಪ್ರಮಾಣ 3′×2′

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾ

2. ಧಿರಾಜ ಪರಮೇಸ್ವರ ಪರಮಭಟ್ಟಾ [ರ]ಕ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕ ಚಾಳು

3 ಕ್ಯಾಭರಣ ಶ್ರೀಮತು . . ದೇವರು ಸುಖಸಂಕಥಾವಿ

4 ನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪಜೀವಿ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮ

5. ಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಶ್ವರ ವರೆಯೂರ ಪುರವರಾಧೀಶ್ವರಕರಿಕಾಲ

6 ಪಾದಾರಾಧಕಪರಬಳಸಾ

7 . ಇಾಚ್ಛಳ . ಖಡ್ಗಸಹಾದೇವ ರೊದ್ದ

8. ದ

9 . . ವೀರವಿತರಣವಿಕ್ರಮಾರ್ಕ

10 . . ಪ್ರಜೆಮೆಚ್ಚೆಗಂಡ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿ

11 ಥಿವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯಕುಳ

12 ತಿ[ಳ]ಕ ಚಾಳುಕ್ಯಾಭರಣ ಕಾಸ್ಯಪಗೋತ್ರೋತ್ಪನ್ನ ಕಾಯಪವಿತ್ರನಾ

13 ಮಾದಿಸಮಸ್ತ ಪ್ರಸಸ್ತಿಸಹಿತ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರತ್ರಿಭು

14 ವನಮಲ್ಲಮಲ್ಲಿದೇವ ಚೋಳಮಹಾರಾಜರು ಸೀರನಾಡ ಶ್ರೀಮದ್ರಾಜಧಾನಿ ಹೆಂಜೇಱು

15. ನವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಿರ ಮಲ್ಲಿದೇವರಸರ

16 ಕುಮಾರ ಇರುಙ್ಗೊಳದೇವನ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಸ್ವರತ್ರಿಭು

17 ವನಮಲ್ಲ ತಳೆಕಾಡುಕೊಂಡ ಭುಜಬಲ್ಲವೀರಗಂಗ ಹೋಶಣ ಶ್ರೀನರಸಿಂಘ

18 ದೇವರ ಸುಕುಮಾರಯ ಶ್ರೀಯಾದೇವಿಗೆಯುಂ ಇರುಂಗೊಳದೇವಂಗೆ ಕಲ್ಯಾಣ

19 . ತ್ತವಿರಲು ಮಣ್ಣನದೇಸಿಗಂಗೆ ದೇವಗ್ಗಱಂ ನಮಸ್ಕಾರಮಾಡಿ ವಿಕ್ರಮ

20 ಸಂವತ್ಸರದ ಶ್ರಾವಣಸುದ್ಧ ಪೌರ್ಣಮಿಯಂದು ಮಧ್ಯಾನಕಾಲದ ಪೂಜೆಯ

21 ನಿವೇದ್ಯಮುದಕ ಪುಷ್ಪಧೂಪ ದೀಪತಾಂಬೂಲ ಬ್ರಾಹ್ಮಣವೋದನ

22. . ದಿನದಲ್ಲಿ ದಿವಾರಾತ್ರಿ ಇ ಧರ್ಮ್ಮವ ಯೆನಿಸುಂ ನಡಸಲು

23 . . . . . .

Transliteration.

1. svasti samasta-bhuvanâśraya srî prithvî-vallabha-mahârâjâ-
2. dhirâja paramêśvara parama-bhattâ [ra] ka satyâśrayakula-tilaka Châlu-
3. kyâbharana srîmatu . . dêvaru sukha-saṃkathâ-vi-
4. nôdadim râjyam-geyyuttam ire tat-pâda-padmôpajîvi svasti samadhigata-pancha-ma-
5. hâ-śabda mahâmandalêsvara Vareyûra-pura-varâdhîśvara Karikâla-
6. . . . pâdârâdhaka para-bala-sâ .
7. ñchâla . khadga-Sahadêva Rodda-
8. da . . . .
9. . . vîra-vitarana-Vikramârka .
10. . . . praje-mechche-gamda svasti samasta-bhuvanâśraya śrî-pri-
11 thivî-vallabha mahârâjâdhirâja râja-paramêsvara parama-bhattâraka Satyâśraya-kula-
12. ti[la] ka Châlukyâbharana . . Kâsyapa-gôtrôtpanna kâya-pavitra nâ-
13. mâdi samasta prasasti-sahita śrîman mahâmandalêśvara Tribhu-
14. vanamalla Mallidêvachôla-mahârâjaru Sîranâda srîmad râjadhâni Heṃjêri-
15. na vîdinalu sukha-samkathâ-vinôdadim râjyam geyuttire Mallidêvarasara
16. kumâra Irungoladêvana ‖ svasti śrîman mahâmandalêsvara tribhu-
17. vanamalla Talekâdu-komda bhujabal (l) a Vîragamga Hôśana srî Nara-simgha-
18. dêvara sukhumâraya Śrîyâdêvigeyum Irumgoladêvamge kalyâna-
19. . . ttaviralu Mandanadêsigamge dêvarggam namaskâram mâdi Vikrama-
20. samvatsarada Śrâvana śuddha paurnamiyaṃdu madhyàna-kâlada pûjeya
21. nivêdyam udaka purpa dhûpa dîpa tâmbûla brâhmana-vôdana
22. . dinadalli divâ-râtri i-dharmmava yemsuṃ nadasalu
23. . . .

Translation.

Be it well While the refuge of the whole universe, favourite of the goddess of wealth and earth, mahârâjâdhirâja paramêśvara parama-bhattâraka, ornament of the Satyâśraya lineage, adornment to the Châlukyas, the illustrious . . . . dêvaru was ruling his kingdom in peace and prosperity.

A dependant on his lotus feet —Be it well. When the obtainer of the band of five sounds, lord of the excellent city of Vareyûr, [descendant of] Karikâla-[chôla], ... worshipper of the feet of destroyer of enemy troops, ... a Sahadêva in sword . . . of Rodda, ...

. . a Vikramârka in courage and liberality, . . beloved of his subjects :—

Be it well. When a [dependant of] the refuge of the universe . . (etc), born of Kâśyapa-gôtra, pure in body, possessed of these and other fine attributes, the illustrious mahâmandalêśvara Tribhuvanamalla Mallidêvachôla-mahârâjar was ruling in peace and prosperity in the city of Henjêru, capital of Sîranâd —

Mallidêvarasa's son Irungoladêva's . . Be it well The illustrious mahâmandalêśvara, tribhuvanamalla, capturer of Talekâd, bhujabala Vîraganga Hôśana śrî Narasimghadêva's *sukhumâraya* (good son or favourite) — while prosperity befell — Srîyâdêvi and Irungoladêva, — After bowing to Mandanadêsiga and god, on the full moonday of the bright fortnight of Śrâvana, in the year Vikrama, for conducting every day, the religious services of the afternoon, food offerings, water, flowers, incense, lights, betel leaves, food for Brahmans . . services day and night

Note

This record belongs to the reign of the Chôla Chief of Nidugal named Mallidêva-Chôla and records a grant made for the services in some temple not specified by his son Irungoladêva Owing to a number of lacunæ in several lines in the middle of the inscription and at the bottom of the inscription caused by the letters being worn out and lost it is not possible to make out the full contents of the record.

The Chief Mallidêva is stated to be a subordinate of some Châlukya king whose titles only are given and are those of the later Chalukya kings of Kalyâni. Lines 16 to 19 of the record refer to the Hoysala king Narasimghadêva and seem to state that Irungoladêva's wife was Śrîyâdêvi and that either Irungola or more probably Sriyâdêvi was brought up under the protection of or was a daughter of Narasimghadêva The word used to show the relation between Narasimghadêva and Srîyâdêvi is *sukhumâraya* which means good son but is probably a mistake for *sukumâriya* meaning good daughter

We learn that Irungola and Srîyâdêvi performed obeisance to Mandanadêśiga and the god (*dêvar*) Mandanadêśiga was appearently the priest in charge of the temple of the god The name of this deity is not given although the record registers a grant for the services of the god made by Irungola and Śrîyâdêvi

It is possible however to infer from the text that the grant was made by a subordinate of Irungoḷa

The date of the grant is given as Vikrama sam Śrâvana śu 15 It is not dated in any era like the Śaka era There are several records of the Nidugal chief Mallidêva between 1150 and 1175 A D The characters of the present inscription belong to the 12th century A D. The nearest Vikrama for the period of Mallidêva is equivalent to 1160 A D The next cyclic year Vikrama would go to 1220 A D, when the Châlukya power had disappeared If the date 1160 A.D be accepted, the

Hoysala king Narasimgha referred to in the present record could be identified with Narasimha I. Srâvana su 15 of this year Vikrama corresponds to 20th July 1160 A.D. which may be taken as the date of the record

48

Pratâpa Bukkarâjapura grant of the reign of the Vijayanagar king Harihara II, dated Ś 1307 in the possession of Krishnasastry at Vadanakal in Hosakôte Hobli. (Plate XXVI) 5 plates Boar Seal Nandinâgari characters Size 11″×7.″

ಪಾವಗಡ ತಾಲ್ಲೂಕು ಹೊಸಕೋಟೆ ಹೋಬಳಿ ವದನಕಲ್ಲು ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳಿಂದ ಹಾಜರ್ಮಾಡಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ

5 ಹಲಗೆಗಳು (ಉಂಗುರಸಹ), ವರಾಹಮುದ್ರೆ, ನಾಗರಾಕ್ಷರ, ಸಂಸ್ಕೃತ ಭಾಷೆ

ನಿರ್ವಿಘ್ನಮಸ್ತು

I A—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ। ತ್ರೈಲೋ
2. ಕ್ಯ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೇ। ಕಲ್ಯಾ
3 ಣ ಮಾಕಲಯತಾಂ ಕಲಭಾನನೋವಂ ಕ್ರೀಡಾಸುಯಃ ಕರಟಿಚ
4. ರ್ಮಪಿತುಃ ಪಿಧಾಯ। ಪೂರ್ಣ್ಣದ್ವಿಪೇಂದ್ರನಟನ್ಯೈರಥಯ ಪ್ರದಾನೋ
5. ಮೋದಂ ಶಿವಸ್ತ್ಯ ವಿತನೋತಿ ಮಹಾನಟಸ್ಯ। ಜ್ಞಾನ
6 ಪ್ರದೀಪ ನಿರ್ಣ್ಣೀತ ನಿತ್ತ್ಯ ತತ್ವಾರ್ಥ ರೂಪಿಣೇ। ಜಗಂತ್ತ್ಯ
7. ವಂತೀ ವೈಖರ್ಯಾ ಸರಸ್ವತ್ತ್ಯಸ್ತುವಃ ಶ್ರಿಯೇ। ಉದ್ಧೃತ್ತ್ಯ
8. ಜಲಧೇಃ ಭೂರ್ಮಿಂ ಗಂಧಮಸ್ಯಾಃ ಪರಾಮೃಶನ್। ಘೋಣಾ
9 ಯಾಂ ಸಾಧು ಸಂಧತ್ತಾರ್ ಪಾತು ಕ್ರೋಡಾಕೃತಿಃ ಹರ್ರಿಃ। ಗು
10. ಣ್ಯೈರರಿಷ್ಟಾನಿ ಶಮಂ ನ್ನಯಂತೀ ಶ್ಲಾಘ್ಯಾನಿಭಾಗ್ಯಾ
11. ನಿ ಪುನರ್ದದಾನಾ। ಮಹೀಸುರೇಭ್ಯೋ ಮಹನೀಯಕೀ
12. ರ್ತ್ತಿಃ ಸರ್ವಂಸಹಾ ಸಸ್ಯಫಲಾನಿ ಸೂತಾಂ। ನಿದಾನಮೇ
13. ಕೋ ನಯನೋತ್ಸವಾನಾ ಮಾನಂದ ಕಾರೀ ಜಗತಾಂ ತ್ರಯಾ
14. ಣಾಂ। ಸುಧೈಕಸತ್ರಂ ಸಹಜಂ ಶ್ರಿಯೋಯಃ ಶಮೋಷಧೀ
15 ನಾಮಧಿಪಸ್ತನೋತು। ಅಸ್ತಿಸ್ವಸ್ತ್ಯ ಯನಂ ಭೂಮೇರ್ವಂಶಃ
16 ಪ್ರಾಂಶುರಕುಂರಿತಃ। ಯದೂನಾಂ ಕೃಷ್ಣಬಂಧೂನಾಂ ತಲ್ಲೀರಾನಿ
17. ತ್ತ್ಯ ಸಾಕ್ಷಿಣಾಂ। ತತ್ರ ಸಂಗಮಭೂಪಾಲಃ ಕ್ಷೀರಾಬ್ಧೇಃ
18 ಶ್ಚಂದ್ರಮಾ ಇವ। ಅವಿರಾಸೀತ್ಕಲಾನಾಥಃ ಕಾಮಾ
19 ಯೀಚಂದ್ರಿಕಾಪ್ರಿಯಃ। ತಾದಂಪತೀ ಸಮಾರಾಧ್ಯ ಪಂಪಾಯಾಃ
20. ಪ್ರಾಣವಲ್ಲಭಂ। ತತ್ಪಂಚವದನಪ್ರಖ್ಯಾನ್ ಪುತ್ರಾನ್ ಪ್ರಾ
21. ಪ್ತಮಹೌಜಸಃ। ಆದ್ಯೋ ಹರಿಹರೋವೀರೋ

II A—

22 ದ್ವಿತೀಯಃ ಕಂಪಭೂಪತಿಃ। ತೃತೀಯೋ ಬುಕ್ಕಭೂಪಾಲಃ ಶ್ಚತುರ್ತ್ಥೋ ಮಾರಪಾ
23. ಹ್ವಯಃ। ತೇಷುಪುತ್ರೇಷುದೀವ್ಯತ್ಸು ಬುಕ್ಕಭೂಪಃ ಸತಾಂಗತಿಃ।

24 ಸ್ವಗೋತ್ರ ಪಾಲಕೋ ಜಾತೋ ಮನು ಮಾಂಧಾತೃಸಂನಿ
25 ಭಃ। ಯತ್ಪ್ರತಾಪಾಗ್ನಿಜ ಜ್ವಾಲಾ ಜಜ್ವಾಲಾರಾತಿಕಾನನೇ। ಯ
26 ತ್ಕೀರ್ತಿಃಕಕುಭಾಂ ಚಕ್ರೇ ಭಾಂಚಕ್ರೇ ನಿತ್ಯಮೈಂದವೀಂ। ಆದ್ಯೋಮಾ
27 ತಂಗಸೇವೀ ಬಹುವಿಪದಪರಃ ಶ್ಚಕ್ರವರ್ತ್ಯೃಕ್ಷದೇವೀನಾಮ್ನ್ಯೇಕಃ
28 ಪ್ರಾಪ್ತಗರ್ಹಃ ಸುರಪತಿಗಣಿಕಾಸಕ್ತಚಿತ್ತಃ ಪರೋಭೂತ್।
29 ಸಕ್ಷ್ವೇಳಃ ಕಶ್ಚಿದನ್ಯೋ ಮುನಿಪಶುಮಹರತ್ತೈರಲಂ ಶಾಂತ
30 ದೋಷಃ ಸತ್ವಂ ಬುಕ್ಕಕ್ಷಮೇಶಃ ಸ್ಫುರುದುರು ವಿಭವೈರುತ್ತಮಃ ಸಾ
31. ರ್ವಭೌಮಃ। ಕೃಷ್ಣಶ್ಚ ಬುಕ್ಕಭೂಪಶ್ಚ ಬಹು ಸ್ತ್ರೀಜನವಲ್ಲಭಾ ।
32 ಆದ್ಯಃ ಕುವಲಯದ್ವೇಷೀ ದ್ವಿತೀಯಃಸ್ತಸ್ಯ ಪಾಲಕಃ। ಕಾಂ
33. ತಾಸು ವಿದ್ಯಮಾನಾಸು ತಸ್ಯ ಪ್ರೇಮಸಮನ್ವಿತಾ। ಗೌರೀ ಗೌ
34 ರೀವ ಸಂಜಾತಾ ಪ್ರೇಯಸೀ ಭೂಭೃತಃ ಸುತಾ। ತಸ್ಯಬುಕ್ಕಮಹೀ
35. ಪೇನ ಕಾರ್ತ್ತಿಕೇಯಸಮೋಗುಣೈಃ। ಉದಪಾದಿ ತ್ರಯೀಧರ್ಮತ್ರಾ
36 ತಾ ಹರಿಹರೋ ನೃಪಃ। ನಕೇವಲಂ ಹರಿಸ್ತ್ರಾತುಂ ಹರೋವಾಕ
37 ಲಿಕಲ್ಮಷಾತ್। ಯತಃ ಸಂತೋ ಭುವಂ ಪ್ರಾಪ್ತೌದೇವಾ ಹರಿಹರಂ
38 ವಿದುಃ। ತಸ್ಯಾಭವದ್ಧರ್ಮಪತ್ನೀ ಮೇಲಾಯೀ ವನಿತೋತ್ತಮಾ
39. ಭೂಭೃತ್ಸುತಾ ಭವಾನೀವ ಪುತ್ರಿಣೀಪುರವಿದ್ವಿಷಃ। ಯಸ್ತಸ್ಯಾ
40. ಮುದಪಾದಿ ಹರ್ಯಪಮಹೀಪಾಲೇನ ಬುಕ್ಕಕ್ಷಮಾಧೀಶಃ ಕಲ್ಪ
41 ಮಹೀರುಹಃ ಸುಮನಸಾಂ ವಜ್ರೋರಿಪುಕ್ಷ್ಮಾಭೃತಾಂ। ತಸ್ಮಾದಾ
42 ವಿರಭೂದುದಾರಚರಿತಃ ಶ್ರೀ ಭೂಪತಿರ್ಯತ್ಪ್ರಸೂಃ ಸ್ತಿಪ್ಪಾಯೀ
43. ಕಿಲ ವೀರಸೂಗಿರಮಗಾತ್ ಸಾಕಂ ಹಿ ಕೌಸಲ್ಯಯಾ॥ ತ
44 ತ್ಪಿತುರ್ಬುಕ್ಕಭೂಪಸ್ಯ ಭೃತ್ಯೌ ಕಾಮಣ ಬೊಮ್ಮಣೌ। ಸ್ಯ
45 ಸೌತ್ಯಂಯೋಂ ನಾಯಕಾಚಾರ್ಯೌ ಶರಣಾಗತ ಪಾಲಕೌ। ಜಾತೌ ಲಕ
46 ಮನಾಯಿಕ್ಯಾ ಮಬ್ಬೆನಾಯಕ ಪುಂಗವಾತ್॥ ತಸ್ಯಾ ಮಾ

II B—

47 ತ್ಯೋ ಬೊಮಣಸ್ತುಧೀರಃ ಸಿಂಹಪರಾಕ್ರಮಃ। ಸ್ವಕುಲೋತ್ತಾರಣೇ ಬುದ್ಧಿ
48 ಮಕರೋದ್ಧರ್ಮತತ್ಪರಃ॥ ಕೋಟೆಕೆರೆರಾಯದುರ್ಗಮಧ್ಯೇ ಪ್ರ
49 ವಹತಿಸ್ಮಯಾ॥ ಬಂಜೆ ಹಳೇತಿ ನದಿಕಾ ನಿಲುಗಲ್ಲಸಮೀ
50 ಪಗಾ। ಮೊಸಳೆಕುಲ್ಯಯಾಯುಕ್ತಾಭೂಮಿಃ ಸಸ್ಯೋದ್ಭವ
51 ಕ್ಷಮಾ। ತಸ್ಯಾಂ ತಟಾಕನಿರ್ಮಾಣಮಾದಿ ಕ್ಷದ್ಬ್ರಾಹ್ಮಣೋತ್ತಮಾನ್ ।
52 ತೇ ಸ್ವಕೀಯಧನೇನೈವ ಸೇತುಂ ವ್ಯರಚಯನ್ ಬುಧಾಃ। ದೃಷ್ಟ್ವಾತಟಾಕಂ
53 ಕ್ಷೇತ್ರಂಚ ಬೊಮ್ಮಣಸ್ವಾಮಿ ತತ್ಪರಃ। ಪ್ರತಾಪಬುಕ್ಕರಾಜಾಖ್ಯಂ ನಿ
54 ರ್ಮಾಯಾದಾದುದಾರಧೀಃ। ಶಾಕಾಬ್ದೇದ್ರಿಖವಹ್ನಿಚಂದ್ರಕಲಿತೇ ವರ್ಷೇ
55 ತಥಾಕ್ರೋ ಧನೇಮಾಸೇ ಶ್ರಾವಣಿಕೇಗ್ರಹಾರಮುದಧೇಃ ಪೂರ್ವೇಧಚಂದ್ರ
56 ಗ್ರಹೇ। ಅಬ್ಬೇನಾಯಕನಂದನೋ ಗುಣ ನಿಧಿರ್ಯಃ ಕಾಮಣಸ್ಯಾ
57 ನುಜೋ ಬೊಮ್ಮಣ್ಣಃ ಸ್ತ್ರಿಣವತ್ಯುಪಾತ್ತಗಣನಾ ವಿಪ್ರೋತ್ತಮೇಭ್ಯೋ
58 ದಿತ। ಷಟ್ಕರ್ಮ ನಿರತಾಸ್ತೇತುಬ್ರಾಹ್ಮಣಾಃ ಶ್ಯಾಸನೋ

59. ತ್ಸುಕಾಃ। ಸತ್ತ್ವಾತಿಶಯೋಭಾವಿನಂತು ಸಾರ್ವಭೌಮಂ ವಿ
60. ಚಿಂತ್ತ್ಯತಂ। ಆಶೀರ್ಭಿರಭಿನಂದ್ಯಾಥ ಸ್ವವೃತ್ತಾಂತಂ ನ್ಯವೇ
61. ದಯನ್। ತೈರ್ನಿವೇದಿತ ಕಾರ್ಯಸ್ತು ಭೂಪತಿಃ ಸಚಿವೈಃ
62. ಸಹ। ನಿರ್ಣ್ಣೀಯ ಸೀಮಾಮಾತ್ಮೀಯಾಂ ವಿರೂಪಾಕ್ಷಸ್ಯ
63 ಸಂನಿಧೌ। ಪ್ರಭವೇ ವತ್ಸರೇ ಜ್ಯೇಷ್ಠಮಾಸೇ ಸೂರ್ಯಗ್ರಹೇಸ
64 ತಿ। ಆಚಂದ್ರತಾರಕಂ ಕರ್ತ್ತುಂ ಪಿತುರ್ನಾಮ್ನಾಂಕಿತಂ ಪುರಂ। ಪ್ರಾದಾತ್ತೇ
65. ಭ್ಯೋ ಭೂಸುರೇಭ್ಯಃ ಸ್ವಮುದ್ರಾಂಕಿತ ಶಾಸನಂ। ದಾನಶ್ರೀ
66 ಲತಿಕಾಪುರಾ ಮರತರೌ ರೂಢಾ ಭುವಂ ಸಂಶ್ರಿತಾ ಸಲಿಂಬಾ
67 ಧಶಿಬೌ ಪ್ರತಾನ ವಿತತಾ ಜೀಮೂತವಾಹೇಪುನಃ। ಕರ್ಣ್ಣೇ
68 ಕೋರಕಿತಾ ತತಃ ಕುಸುಮಿತಾ ಭೋಜೇ ಸಮಸ್ತೋನ್ನತೇ
69 ಸೂತೇ ಸಂಪ್ರತಿ ಭೂಪತೋ ಸ್ಥಿರಪದಾ ತತ್ತನ್ಫಲಾನ್ಯರ್ಜಿ
70 ತಾ। ಅಥತಸ್ಮಿಂನ್ನಗ್ರಹಾರೇ ವೃತ್ತಿಭಾಜಾ [ಂ] ದ್ವಿಜನ್ಮನಾಂ।
71 ಗೋತ್ರನಾಮಾನಿ ಶಾಖಾಶ್ಚ ಲಿಖ್ಯಂತೇದೇಶಭಾಷಯಾ।
72. ಆತ್ರೇಯ ಆದಿತ್ತ್ಯಾತ್ಮಜೋ ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ।
73 ಲೋಹಿತಃ ಪಿನ್ನಯಾತ್ಮಜಃ ಪೆದ್ದೋಃರೇಕಾವೃತ್ತಿಃ। ಯಜುಃ।

III A—

74 ಶ್ರೀವತ್ಸೋಲಖ್ಖಣಾತ್ಮಜಃ ಸೋಮನಾಥಸ್ಯೈಕಾವೃತ್ತಿಃ
75 ಯಜುಃ। ಚಿಟ್ಟಯಾತ್ಮಜೋನರಸಿಂಹಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ।
76 ಶಾಂಡಿಲ್ಯಃ। ಗಂಗಾಧರಾತ್ಮಜೋ ಬಸವಣ್ಣಸ್ಯೈ
77 ಕಾವೃತ್ತಿಃ। ಆತ್ರೇಯಃ। ಶಾಲಾವತೋ ಮಲ್ಲಯ ಸೂನುಃ ವಿರೂ
78 ಪಾಕ್ಷಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ। ಲೋಹಿತೋಲಖ್ಖಯ ಸೂನುಸ್ತಿಪ್ಪ
79 ಯಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ। ಶ್ರೀವತ್ಸೋಸೂರಿಪೆದ್ದಿಸೂನು
80 ನಾಗಯಸ್ಯದ್ವೇವೃತ್ತೀ। ಯಜುಃ। ಆತ್ರೇಯೋ ಮಾಧವಸೂನು
80*a*. ರ್ನಾಗ ಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಶ್ರೀವತ್ಸಃ ಕೂಚನಾ
81 ರ್ಯಸೂನುಃ ಸಂಗುಭಟ್ಟಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ ಲೋಹಿ
82 ತಃ ಪೆದ್ದಿಸೂನುಃ ಪಿನ್ನಯಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ। ಶಾಲಾವತೋಮ
83. ಲ್ಲಯಸೂನುಃ ಕೂಚನಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ವಸಿಷ್ಠಃ ಸ್ವಾ
84 ವಣ್ಣಸೂನುಃ ಅನಂತಪಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಗಾರ್ಗ್ಯಃ ಶಿಂ
85 ಗಯಸೂನುಃ ಲ್ಲಿಂಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಕೌಂಡಿನ್ಯೋ
86 ಗೋಕರ್ಣ್ಣಸೂನುಃ ಪೋಚಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಸ್ತಸ್ಯ ಅರ್ಧಂ ಯಜುಃ ವಸಿ
87 ಷ್ಠಶ್ಚಿಮಯಸೂನುಃ ಮುದ್ದಪಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಭಾರದ್ವಾಜೋ
87*a* ಯೆಲ್ಲಯಪೆದ್ದಿ ಸೂನುಃ ಮಲ್ಲಯಸ್ಯ ದ್ವೇವೃತ್ತೀ॥ ಯಜುಃ॥ ಭರದ್ವಾಜೋ
88 ಯೆಲ್ಲಯಪೆದ್ದಿಸೂನುಃ ಅಪ್ಪಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಶ್ರೀವ
89. ತ್ಸೋನರಹರಿಸೂನುಃ ಪೆದ್ದಿಃ ದ್ವೇವೃತ್ತೀ ಯಜುಃ। ಗಾರ್ಗ್ಯೋದೇ
90. ಚಯಸೂನುಃ ನರಹರೇರರ್ಧಂ। ಯಜುಃ। ಭಾರದ್ವಾಜೋಯೆಲ್ಲಯಸೂ
91. ನುಃ ಮಲ್ಲಯಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ। ಶ್ರೀವತ್ಸೋ ನರಹರಿ

92 ಸೂನುರಪ್ಪಯಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ। ಗೌತಮೋಗೋಪಾಲ
93 ಸೂನುರ್ವಿರುಪಾಸಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಕಾಶ್ಯಪೋಕೇಶವ
94. ಸುತೋವಿರುಪಾಕ್ಷಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಧನಂಜಯೋಲಕ್ಷ್ಮಣ
95 ಸುತಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಕೌಶಿಕಃ ಪಿನ್ನಯಸುತೋ
96 ಭೈರವಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಭಾರದ್ವಾಜೋಮಲ್ಲಯಸುತಃ ಕೇ
97 ಸವಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಕುತ್ಸೋ ಮಲ್ಲಯಸುತಃ

III B—

98 ಅಪ್ಪಯಃ ಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ। ಕಾಂಡಿನ್ಯೋ ಗೋಕರ್ಣ್ಣಸೂನುಃ
99 ಮಾರ್ಚಯಸ್ಯೈಕಾ ವೃತ್ತಿಃ ಯಜುಃ। ವಿಶ್ವಾಮಿತ್ರೋಭೂತ
100. ರಸಸುತೋ ಮಲ್ಲಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಭರದ್ವಾ
101 ಜೋಯೆಲ್ಲಯಸುತಃ ಚೆನ್ನಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಹರಿ
102 ತ ಗೋತ್ರೋಪೆದ್ದಯಪುತ್ರೋಲಖ್ಖಯಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ।
103 ಲೋಹಿತಃ ಪೆದ್ದಯಪುತ್ರೋ ಕೂಚನಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ।
104 ಗೌತಮೋ ಗೋಪಾಲ ಸೂನುಃ ಗೋರ್ಪಯಸ್ಯಾರ್ಧವೃತ್ತಿಃ। ಯಜುಃ।
105. ಶ್ರೀವತ್ಸೋ ಪೆದ್ದಿಜೋಸ್ಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ। ಯಜುಃ
106 ಕಪಿಗೋತ್ರೋನರಹರಿ ಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ ಯಜುಃ
107 ಗೌತಮೋ ಪೆದ್ದಿಸೂನುಃ ಮಾರ್ಧವ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯ
108 ಜುಃ । ಶ್ರೀವತ್ಸೋ ಸೋಮರಸಸುತೋ ಆದಿತ್ಯಸ್ಯೈಕಾ
109 ವೃತ್ತಿಃ। ರುಕ್ । ಮೋನಭಾರ್ಗ[ವ]ಗುಂಮಯಸುತೋ ರಾಮಸ್ಯೈಕಾ
110 ವೃತ್ತಿಃ ರುಕ್ । ಶ್ರೀವತ್ಸೋ ಲಿಂಗಯಸೂನು ನಾಗಯಸ್ಯೈಕಾ
111 ವೃತ್ತಿಃ ರುಕ್ । ಕೌಶಿಕೋತಿಪ್ಪಯಸೂನುಃ ಚೇನಯಸ್ಯ ಹಾ
112 ಗವೃತ್ತಿಃ । ರುಕ್ । ಕೌಂಡಿನ್ಯೋ ಗೋಕರ್ಣ್ಣಸುತೋ ಬಸ
113 ವಣ್ಣಸ್ಯಾರ್ಧವೃತ್ತಿಃ ಯಜುಃ । ಶ್ರೀವತ್ಸೋ ತಿಪ್ಪಯಸೂ
114 ನುಃ ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ ತಸ್ಯಚಹಾಗಂಚ । ಯಜುಃ
115 ಭರದ್ವಾಜೋರೆಮ್ಮಯ ಸೂನುರ್ನಾರಣ ದೇವಸ್ಯೈಕಾವೃತ್ತಿಃ ರು
116 ಕ್ । ಹರಿತೋ ಕೂಚಯಸೂನುರಲ್ಲಾಡಸ್ಯೈಕಾ ವೃತ್ತಿಃ ಯ
117 ಜುಃ। ಕಾಶ್ಯಪಾ ವಿರ್ದಯಸೂನುರ್ಬಸುವಸ್ಯ ವೃತ್ತಶ್ಚತುರ್ಧಾಂ
118 ಶಃ । ಕಾಶ್ಯಪೋ ಬಾಚಯಸೂನುರ್ದೇವಯಸ್ಯಾರ್ಧಂ । ರುಕ್।
119. ಭರದ್ವಾಜೋ ಬೊಮಯಸೂನು ಮಾಕಯಸ್ಯಾರ್ಧಂ । ಶುಕ್ಲ
120 ಯಜುಃ। ಭರದ್ವಾಜೋ ಸೋಮಯಸೂನುರೌಭಲನಾಥಸ್ಯಾರ್ಧಂ
121 ಯಜುಃ । ಕೌಶಿಕಃ ಸರ್ವಜ್ಞಪುತ್ರೋ ಪೆದ್ದಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯ
122 ಜುಃ । ಶಾಂಡಿಲ್ಯ ಅಪ್ಪಯಸೂನು ಮಾರ್ಧವಸ್ಯಾರ್ಧಂ ಯ
122_a ಜುಃ

IV A—

123. ಕೌಶಿಕಗೋತ್ರೋದೇಚಯ ಸುತಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ।
124. ಯಜುಃ। ಭರದ್ವಾಜ ಗೋತ್ರೋಅಪ್ಪಂಣ್ಣ ಸೂನುಃವರದಪ

125 ಸ್ಯೈತ್ರ ಕಾವೃತ್ತಿಃ ರುಕ್ । ಭಾರದ್ವಾಜೋ ಚೂಡಾಮಣೇರರ್ಧಂ ।
126 ರುಕ್। ಗೌತಮೋಮಲ್ಲಯಸೂನುಃ ಕೇಶವಸ್ಯಾರ್ಧಂ ಯಜುಃ । ಆ
127 ತ್ರೇಯಃ ಕೇಶವಸುತೋಅಪ್ಪಯಸ್ಯಾರ್ಧಂ ಯಜುಃ। ಅಗಸ್ತ್ಯೋ
128. ಕೇಶವಸುತಃ ಸ್ತ್ರೀಕಯಸ್ಯೈತ್ರಕಾವೃತ್ತಿಃ । ರುಕ್ । ಜೋಸ್ಯ ರಂ
129. ಮಣ್ಣಸುತೋ ಮಲ್ಲಯಸ್ತ್ರೈತ್ರ ಕಾವೃತ್ತಿಃ ಸಾಮುಕಃಅತ್ರೆ। ವ
130 ಸಿಷ್ಠ ಏಚಯಸುತಃ ಚೌಡಪ್ಪಸ್ಯೈತ್ರ ಕಾವೃತ್ತಿಃ ರುಕ್ । ಭ
131. ರದ್ವಾಜಗೋತ್ರೋ ಮಾಧವದೇವಸುತಃ ಸೋಮಯಸ್ಯಾ
132 ರ್ಧಂ । ರುಕ್ । ಪರಾಶರೋ ಶಿಂಗಯಸೂನುಃ ಭಾನೋಃ
133. ಮುಪ್ಪಾಗವೃತ್ತಿಃ ಯಜುಃ । ಹರಿತಃಕೂಚನ ಸು
134. ತಃ ಪೆದ್ದಯಸ್ಯೈತ್ರಕಾವೃತ್ತಿಃ ಯಜುಃ । ತಸ್ಯಾ
135. ನುಜೋ ನರಹರೇ ರೇಕಾವೃತ್ತಿಃ ಯಜುಃ। ಕಾ
136 ಶ್ಯಪಅಲ್ಲಾಡಸೂನುಃ ವಿರ್ರಪಸ್ಯ ಮುಪ್ಪಾಗ ವೃತ್ತಿ
137. ಯಜುಃ । ಶಾಂಡಿಲ್ಯಃ ತಿಪ್ಪಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ
138. ಯಜುಃ । ಗಾರ್ಗ್ಯಃ ಮಂಚನಸೂನುಃ ಶಿಗಯಸ್ಯೈಕಕಾ
139 ವೃತ್ತಿಃ । ಯಜುಃ । ಕಾಶ್ಯಪಃ ಮಂಚೆನಸೂನುಃ ಬೊಭಲಸ್ಯೈತ್ರ
140. ಕಾ ವೃತ್ತಿಃ। ಯಜುಃ। ಶಾಂಡಿಲ್ಯಃ ಗಂಗಂಣ್ಣಸೂನುಃ ಸ್ವಾ
141. ಮಯಸ್ಯೈತ್ರ ಕಾವೃತ್ತಿಃರುಕ್। ಭರದ್ವಾಜಃ ಪಿನ್ನಯ
142. ಪುತ್ರೋದೇಚಯ ಸ್ಯೈತ್ರಕಾವತ್ತಿಃ ಯಜುಃ। ಆತ್ರೇಯಲ
143. ಕ್ಷ್ಮಣಪುತ್ರಃ ಕಂಪಣ್ಣಸ್ಯೈತ್ರ ಕಾವೃತ್ತಿಃ ರುಕ್। ತಿಪ್ಪ
144. ಯ ಸೂನುರ್ಲಖಯಸ್ಯಾರ್ಧಂ। ರಕ್। ಗೌತಮೋ ಗೋ
145. ಪಯಸೂನುಃ ಗಂಗಯಸ್ಯೈತ್ರಕಾವೃತ್ತಿಃ । ಯಜುಃ ।

IV B—

146 ಹರಿತಃ ಸ್ತಲ್ಲಯಸೂನುಃ। ವಿರೂಪಾಕ್ಷಸ್ಯಾರ್ಧಂ। ಯಜು
147 ಕಾಶ್ಯಪಃ ಸಾಯಪ್ಪಸೂನು ಮಾಧವಸ್ಯೈತ್ರಕಾ
148 ವೃತ್ತಿಃ ತಸ್ಯಾಪ್ಯರ್ಧಂ । ವಾರುಕ್ । ವಸಿಷ್ಠೋಗಂಗಾ
149. ಧರ ಸೂನು ನಾಗಪಸ್ಯೈತ್ರಕಾವೃತ್ತಿಃ । ಕಾಶ್ಯಪೋ
150. ಬಂಕರಸ ಸೂನುಃ ವಿರ್ರಪಸ್ಯೈತ್ರಕಾವೃತ್ತಿಃ ರುಕ್ । ಭ
151. ರ ದ್ವಾಜೋ ಚೆನ್ನಯಸೂನುಃ ಶಿಂಗಯಸ್ಯೈತ್ರಕಾವತ್ತಿಃ । ಯಜುಃ।
152 ಕೌಶಿಕಃ ಸರ್ವಜ್ಞಸೂನುಃ ಹೊನ್ನಪಸ್ಯೈತ್ರಕಾವೃತ್ತಿಃ। ಯಜುಃ
153. ಭರದ್ವಾಜೋ ನಾಗಯಸೂನು ಚೌಡಯಸ್ಯ ಮುಪ್ಪಾಗವೃತ್ತಿಃ
154 ಯಜುಃ । ಪರಾಶರ ಜನ್ನಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ ಯಜುಃ।
155 ಭರದ್ವಾಜೋಲಖ್ಖಯಸೂನುಃ ಶಿಂಗಯಸ್ಯೈತ್ರಕಾವೃತ್ತಿಃ ಯಜುಃ।
156 ಕಾಶ್ಯಪೋ ಭೋಗನಾಥಸ್ಯೈತ್ರಕಾವೃತ್ತಿಃ ರುಕ್ । ಶ್ರೀವತ್ಸೋ ಅ
157 ಪ್ಪಯಸೂನು ಶ್ರೀಧರಸ್ಯೈತ್ರಕಾವೃತ್ತಿಃ। ಯಜುಃ । ಭರದ್ವಾಜೋರಾನ
158 ಪಸೂನು ನಾಗಪಸ್ಯೈತ್ರಕಾವೃತ್ತಿಃ । ರುಕ್ । ಗೋಟೂರ ಮಲ್ಲರಸ
159. ಸುತ ಆದಿತ್ಯಸ್ಯೈತ್ರಕಾವೃತ್ತಿಃ । ರುಕ್ । ಶಾಂಡಿಲ್ಯ ಅಪ್ಪಣ್ಣ

160. ಸೂನು ವಿರ್ರಪಸ್ಯಾರ್ಧಂ । ರುಕ್ । ವಸಿಷ್ಠ ಅಲ್ಲಪ್ಪಸುತಃದೇ
161. ವಣ್ಣಸ್ಯಾರ್ಧಂ । ರುಕ್ । ಆತ್ರೇಯಃ ರಾಮೇಶ್ವರಸುತ
162. ಅಣ್ಣಮಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ । ಆ
163 ತ್ರೇಯಃ ನಲ್ಲಯಸೂನುಃ ಕೋಟಿಸ್ಯಾರ್ಧಂ । ಯಜುಃ ಕಾಶ್ಯಪೋ
164. ನಾಗಾಯಸೂನುಃ ಮಂಚನಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ । ಅ
165 ಚ್ಯುತಸೂನುಃ ಕಾಮಯಸ್ಯ ಹಾಗವೃತ್ತಿಃ । ಶುಕಯಜುಃ
166 ಭರದ್ವಾಜಾ ಚೌಡಯಸೂನುಃ ಲಿಂಗಯಸ್ಯ ಹಾಗವೃ
167 ತ್ತಿಃ । ರುಕ್ । ಹರಿತಃ ಕೂಚಿಭಟ್ಟಸೂನುಃ ಅನಂತಸ್ಯಾ
168. ರ್ಧಂ । ಯಜುಃ । ಶಾಲಂಕಾಯನಗುಂಡನಪುತ್ರೋ ರಾಮಯ
169 ಸ್ಯಾರ್ಧಂ । ಯಜುಃ । ಕಾಶ್ಯಪೋನರಸಿಂಹಸುತಃ ಮಲ್ಲಪ
170 ಸ್ಯಾರ್ಧಂ । ರುಕ್ । ಕಾಮರಸಸುತಃಸಂಗಮ

V A—

171 ಸ್ಯಾರ್ಧಃ । ರುಕ್ । ಹರಿತಾ ಮಾಧವಸೂನುಃ ಶಿಂಗಯ
172 ಸ್ಯಾರ್ಧಂಯಜುಃ ।
173 ಅಥಾಸ್ಯಾಗ್ರಹಾರಸ್ಯೇ ಶಾನ್ಯಾದಿ ಅಷ್ಟದಿಕ್ ।
174. ಸೀಮಾನಿರ್ಣ್ಣಯಃ ಕಥ್ಯತೇ । ಈಶಾನ್ಯದಸೀಮೆ ಹಗರೈ
175 ಮೊಸಲೆಯೂಕೂಡಿದ ಹುಣಿಶೆಯಮರದಲ್ಲಿ ನಟ್ಟಕಲ್ಲುವಾಮನಮುದ್ರೆ
176 ಮೂಡಣಸೀಮೆ ಹಗರೆಯಪಡುವಣದಡದಲು ನಟ್ಟಕಲ್ಲು । ಆ
177 ಗ್ನೇಯದಸೀಮೆರೇಕೆಯ ಬೊಮ್ಮನ ಹ [ಳ್ಳಿ] ಬಡಗಣತೆವರ ಮೇಲ
178 ಣ ತುಗ್ಗಿಲ ಮರದಲ್ಲಿನಟ್ಟಕಲ್ಲು । ತೆಂಕಣಸೀಮೆ ಮೊಸಲಿಯ
179 ಬಡಗಣದಡದ ದೇವಾಲಯದ ದತ್ತಿನಲ್ಲಿನಟ್ಟಕಲ್ಲು ವಾ
180 ಮನಮುದ್ರೆ । ಆಜ್ಞೇಯದ ತೆಂಕಣಸೀಮೆ ಮಧ್ಯದ ಮೊಸಲಿ
181 ಯ ತೆಂಕಣ ದಡದ ಹಾಲಮೇಲೆ ನಟ್ಟಕಲ್ಲು ವಾಮನಮುದ್ರೆ
182 ನೈರುತ್ತ್ಯದಸೀಮೆ ಗೊಲ್ಲರಾಮನಕನಮೊಸಜೆದತ್ತಿನಲ್ಲಿ
183 ನಟ್ಟಕಲ್ಲು ವಾಮನಮುದ್ರೆ । ಪಡುವಣಸೀಮೆ । ಕಿಲ್ಲಿಗು
184 ಡ ಪಡುವಣತೆವರಮೇಲೆ ನಟ್ಟಕಲ್ಲು । ವಾಯವ್ಯದಸೀಮೆ ಚಾ
185 ಕೋಜನಕೆಯ್ಯೊಳಗೆ ನಟ್ಟಕಲ್ಲು । ವಾಯವ್ಯದ ಯಿಶಾ
186 ನ್ಯದ ಸೀಮಾನಿರ್ಣ್ಣಯಕ್ಕೆ ಬುಕ್ಕಾಂಬುಧಿಯಶಾಸನ ಸ್ಥ
187 ವಾದ ಸೀಮೆ ಬೆಲಿದಿಂಗಲದಾಲುಪರ್ಯಂತರಮೇಲೆ ಅ
188 ಲ್ಲಿಂದಂಬಡಗಲುಅಕಲಿಂಯ ಗೋಡೆಯತೆವರು ವಿಡು
189 ದ ಬೋಗಯನ ಹಳ್ಳಿಯಸೀಮೆಯಲು ನಟ್ಟಕಲ್ಲು ವಾಮನ
190 ಮುದ್ರೆ * ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುನ್ನೃ ಪಾಣಾಂ ಕಾ
191 ಲೇ ಕಾಲೇಪಾಲನೀಯೋ ಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್‌ಭಾವಿನಃ
192 • ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ।

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* ಇಲ್ಲಿ ಒಂದು ಸಣ್ಣ ಚಿತ್ರವಿದೆ

193 ಅಕರೇ ಯಃಕರಗಾಡಃ ಸಗೋಕೋಟಿ ವಧಪ್ರದಃ । ಸ
194 ಕರೇಯಃ ಕರಸ್ತ್ಯಾಗಃ ಸಗೋಕಾಟಿಫ
195 ಲಪ್ರದಃ । ಶ್ರೀ
196 ರಾಮಚಂದ್ರಾಯ । ಶ್ರೀ ರಾಮನಾಥ
197 ನಮಃ

V B—

198 ಏಕೈವಭಗಿನೀ ಲೋಕೆಸರ್ವೇಷಾಮೇವಭೂಭೃತಾಂ । ನಭೋ
199 ಗ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ । ತ
200 ಟಾಕಾನಂ ಸಹಸ್ರೇಣ ಕನ್ಯಾದಾನಶತನಚ । ಗವಾಂ
201 ಕೋಟಿಪ್ರದಾನೇನ ಭೂಮಿಹತ್ತಾನಶುಧ್ಯತಿ । ಸ್ವದತ್ತಾಂ
202 ಪರದತ್ತಾಂವಾ ಯಾಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿಂವರ್ಷ
203 ಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೆ ಕ್ರಿಮಿಃ । ಸ್ವ
204 ದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಾ ।
205 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭ
206 ವೇತ್ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇ
207 ಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋ
208 ತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ॥ ಕರಕೃತ ಮಪರ
209 ಧಂ ಕ್ಷಂತುಮರ್ಹಂತು ಸಂತಃ । ಶ್ರೀ ಹರಿಹರ ಹಿರ
210 ಣ್ಯ ಗರ್ಭೇಭ್ಯೋನಮಃ । ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
211. ಶ್ರೀ

Same text in Dêvanāgari characters.

निर्विघ्नमस्तु

I A—

1 नमस्तुंगशिरश्चुंबि चंद्रचामरचारवे । त्रैलो
2 क्यनगरारंभमूलस्तंभाय शंभवे । कल्या
3 णमाकलयतां कलभाननो वं क्रीडासु यः करठिच
4 मं पितुः पिधाय । पूर्णद्विपेंद्रनटनैरभयप्रदानो
5 मोदं शिवस्य वितनोति महानटस्य । ज्ञान
6. प्रदीपनिर्णीतनित्यतत्वार्थरूपिणी । जगंत्य
7 वंती वैखर्या सरस्वस्त्यस्तु वः श्रिये । उधृत्य
8 जलधेः भूमिं गंधमस्याः परामृशन् । घोणा
9 यां साधुसंधत्तां पातु क्रोडाकृतिः हरिः । गु
10 णैररिष्टानिशमंन्नयंती श्लाघ्यानि भाग्या
11. नि पुनर्ददाना । महीसुरेभ्यो महनीयकी
12 र्त्तिः सर्वंसहा सस्यफलानि सूतां । निदानमे
13. को नयनोत्सवानामानंदकारी जगतां त्रया
14. णां । सुधैकसत्रं सहजं श्रियो यः शमोषधी
15. नामधिपस्तनोतु । अस्ति स्वस्त्ययनं भूमेर्वंशः

16. प्रांशुरकुंठितः । यदूनां कृष्णबंधूनां तल्लीलानि
17. स्यसाक्षिणां । तत्र संगमभूपालः क्षीराब्धेः
18. श्चन्द्रमाइव । आविरासीत्कलानाथः कामा
19 यीचंन्द्रिकाप्रियः । तौ दंपती समाराध्य पंपायाः
20. प्राणवल्लभं । तत्पंचवदनप्रख्यान् पुत्रान् प्रा
21. सौ महौजसः । आद्यो हरिहरो वीरो

II A—

22 द्वितीयः कंपभूपतिः । तृतीयो बुक्कभूपालः श्चतुर्थो मारपा
23 ह्वयः । तेषु पुत्रेषु दीव्यत्सु बुक्कभूपः सतां गतिः ।
24 स्वगोत्रपालको जातो मनुमांधातृ संनि
25. भः । यत्प्रतापाग्निज ज्वाला जज्वालारातिकानने । य
26. त्कीर्त्तिः ककुभां चक्रे भांचक्रेनित्यमैद्वीं । आद्यो मा
27. तंगसेवी बहुविपद्परः चक्रवर्त्यक्षदेवी नाम्नैकः
28 प्राप्तगर्हः सुरपतिगणिकासक्तचित्तः परोभूत् ।
29 सक्ष्वेळः कश्चिदन्यो मुनिपशुमहरत्तैरलं शांत
30 द्रोषः सत्वं बुक्कक्ष्मेशः स्फुरदुरुविभवैरुत्तमः सा
31 र्वभौमः । कृष्णश्च बुक्कभूपश्च बहुस्त्रीजनवल्लभौ ।
32 आद्यः कुवलयद्वेषी द्वितीयस्तस्य पालकः । कां
33 तासु विद्यमानासु तस्य प्रेमसमन्विता । गौरी गौ
34 रीव संजाता प्रेयसी भूभृतः सुता । तस्य बुक्कमही
35 पेन कार्त्तिकेयसमो गुणैः । उदपादि त्रयीधर्मत्रा
36 ता हरिहरो नृपः । न केवलं हरिस्त्रातुं हरो वा क
37 लिकल्मषात् । यतः संतो भुवं प्राप्तौदेवौ हरिहरं
38 विदुः । तस्याभवद्धर्मपत्नी मेलायी वनितोत्तमा
39 भूभृत्सुता भवानीव पुत्रिणी पुरविद्विषः । यस्तस्या
40 मुदपादि हर्यपमहीपालेन बुक्कक्ष्माधीशः कल्प
41 महीरुहः सुमनसां वज्रो रिपुक्ष्माभृतां । तस्मादा
42. विरभूदुदारचरितः श्रीभूपतिर्यत्प्रसूः स्तिप्यायी
43 किल वीरसूगीरमगात् साकं हि कौसल्यया । त
44. त्पितुर्बुक्कभूपस्य भृत्यौ कामणबोम्मणौ । स्य
45 स्तौ यौं नायकाचार्यौ शरणागत पालकौ । जातौ लक
46 मनायिक्यामब्बेनायकपुंगवात् । तस्या मा ?

II B—

47 त्यो ? बोमणस्तु धीरः सिंहपराक्रमः । स्वकुलोत्तारणे बुद्धि
48 मकरोद्धर्मतत्परः । कोटेकेरेरायदुर्गमध्ये प्र
49 वहति स्मया ॥ बंजेहळेति नदिका निल्लुगल्लसमी
50. पगा । मोसळेकुल्यया युक्ता भूमिः सस्योद्भव
51. क्षमा । तस्यां तटाकनिर्माणमादिक्षद्ब्राह्मणोत्तमान् ।
52. ते स्वकीयधनेनैव सेतुं व्यरचयन् बुधाः । दृष्ट्वा तटाकं
53. क्षेत्रं च बोम्मणस्वामितत्परः । प्रतापबुक्कराजाख्यं नि

54 मर्यादादुदारधीः । शाकाब्देद्रिखवह्निचंद्रकलिते वर्षे
55 तथा क्रोधने मासे श्रावणिके ग्रहारमुदधेः पूर्वैथ चंद्र
56 ग्रहे । अब्बेनायकनंदनोगुणनिधिर्यः कामणस्या
57 नुजो बोम्मण्णः स्त्रिणवत्युपात्तगणनाविप्रोत्तमेभ्यो
58 दित । षट्कर्मनिरतास्ते तु ब्राह्मणाः श्शासनो
59 त्सुकाः । सत्त्याशिषो भाविनं तु सार्वभौमं वि
60 चिंत्य तं । आशीर्भिरभिनंद्याथ स्ववृत्तांतं न्यवे
61 दयन् । तैर्निवेदितकार्यस्तु भूपतिः सचिवैः
62. सह । निण्णीय सीमामात्मीयां विरूपाक्षस्य
63. संनिधौ । प्रभवे वत्सरे ज्येष्ठमासे सूर्यग्रहेस
64. ति । आचंद्रतारकं कर्त्तुं पितुर्नाम्नांकितं पुरं । प्रादात्ते
65 भ्यो भूसुरेभ्यः स्वमुद्रांकितशासनं । दानश्री
66 लतिका पुरामरतरौ रूढा भुवंसंश्रिता सलिबा
67 थ शिबौ प्रतानवितताजीमूतवाहे पुनः । कर्णो
68. कोरकिता ततः कुसुमिता भोजे समस्तोन्नते
69 सूते संप्रति भूपतो स्थिरपदा तत्तन्फलान्यर्जि
70. ता । अथ तस्मिन्नग्रहारे वृत्तिभा [जां] द्विजन्मनां ।
71 गोत्रनामानि शाखाश्च लिख्यंते देशभाषया ।
72. आत्रेय आदित्यात्मजो नागपस्यैका वृत्तिः । यजुः ।
73 लोहितः पिन्नयात्मजः पेद्देरेका वृत्तिः । यजुः ।

III A—

74. श्रीवत्सो लख्खणात्मजः सोमनाथस्यैका वृत्तिः ।
75. यजुः । चिट्टयात्मजो नरसिंहस्य द्वे वृत्ती यजुः ।
76. शांडिल्यः । गंगाधरात्मजो बसवण्णस्यै
77 का वृत्तिः । आत्रेयः । शालावतो मल्लयसूनुर्विरू
78 पाक्षस्यैका वृत्तिः । यजुः । लोहितोलख्खयसूनुस्तिप्प
79 यस्यैका वृत्तिः । यजुः । श्रीवत्सो सूरिपेद्दिसूनु
80 नागयस्य द्वेवृत्ती। यजुः । आत्रेयोमाधवसूनु
80*a*. र्नागयस्यै का वृत्तिः यजुः । श्रीववत्सःकू च ना
81 र्यसूनुः संगुभट्टस्य द्वे वृत्ती यजुः लोहि
82. तः पेद्दिसूनुः पिन्नयस्यैका वृत्तिः । यजुः । शालावतो म
83 ल्लयसूनुः कूचनस्यैका वृत्तिः । यजुः । वसिष्ठः स्चा
84. वण्णसूनुः अनंतपस्यैका वृत्तिः । रुक्यगार्ग्यः शिं
85. गयसूनुःर्लिंगपस्यैका वृत्तिः यजुः । कौडिन्यो
86 गोकर्णसूनुः पोचयस्यैका वृत्तिः स्तस्य अर्धं यजुः वसि
87. ष्ठश्चिमयसूनुः मुद्दपस्यैका वृत्तिः रुक् । भारद्वाजो
87*a*. येल्लयपेद्दिसूनुः मेल्लयस्य द्वे वृत्ती। यजुः। भरद्वाजो
88. येल्लयपेद्दिसूनुः अप्पयस्यैका वृत्तिः यजुः । श्रीव
89. त्सो नरहरिसूनुः पेद्दिः द्वे वृत्ती । यजुः गार्ग्यो दे
90. चयसूनुः र्नरहरेरर्धं । यजुः । भारद्वाजो येल्लयसू

91. नुः मेल्लयस्य द्वे वृत्ती यजुः । श्रीवत्सो नरहरि
92. सूनुरप्पयस्य द्वे वृत्ती यजुः । गौतमो गोपाल
93. सूनुर्विरुपासस्यैका वृत्तिः यजुः काश्यपो केशव
94 सुतो विरूपाक्षस्यैका वृत्तिः रुक् । धनंजयो लक्ष्मण
95. सुतः शिंगयस्यैका वृत्तिः रुक् । कौशिकः पिन्नयसुतो
96. भैरवस्यैका वृत्तिः यजुः । भारद्वाजो मल्लयसुतः के
97 सवयस्यैका वृत्तिः यजुः । कुत्सो मल्लयसुतः

III B—

98. अप्पयः स्यैकावृत्तिः । यजुः । कौंडिन्यो गोकर्ण्ण सूनुः
99. माचयस्यैका वृत्तिः यजुः । विश्वामित्रो भूत
100. रससुतो मल्लयस्यैका वृत्तिः रुक् । भरद्वा
101 जो येल्लयसुतः चेन्नयस्यैका वृत्तिः यजुः । हरि
102. तगोत्रो पेद्दयपुत्रो लखयस्यद्वे वृत्ती यजुः ।
103 लोहितः पेद्दयपुत्रो कूचनस्य द्वे वृत्ती यजुः ।
104. गौतमो गोपालसुनुः गोपयस्यार्धं वृत्तिः । यजुः ।
105. श्रीवत्सो पेद्दिजोस्य सूनुः पेद्देरेका वृत्तिः । यजुः
106. कपिगोत्रो नरहरिसूनुः पेद्देरेका वृत्तिः यजुः
107 गौतमो पेद्दिसूनुः माधवस्यैका वृत्तिः य
108. जुः । श्रीवत्सो सोमरससुतो आदित्यस्यैका
109. वृत्तिः । रुक् । मोनभार्ग[व]गुंमयसुतो रामस्यैका
110 वृत्तिः रुक् । श्रीवत्सो लिंगयसूनु नागयस्यैका
111. वृत्तिः रुक् । कौशिको तिप्पयसूनुः चेनयस्य हा
112 गवृत्तिः । रुक् । कौडिन्यो गोकर्ण्ण सुतो बस
113. वण्ण स्यार्धवृत्तिः यजुः । श्रीवत्सो तिप्पयसू
114 नुः नागपस्यैका वृत्तिः । तस्य च हागं च । यजुः
115. भरद्वाजो रेम्मयसूनुर्नारणदेवस्यैका वृत्तिः रु
116. क् । हरितो कूचयसूनुरल्लाडस्यैका वृत्तिः । य
117. जुः । काश्यपाविट्ठयसूनुर्बुसुवस्य वृत्तश्चतुर्था
118. शः । काश्यपो बाचयसूनुर्देवयस्यार्धं । रुक् ।
119. भरद्वाजो बोमयसूनु माकयस्यार्धं । शुक्ल
120. यजुः । भरद्वाजो सोमयसूनु रौभलनाथस्यार्धं
121. यजुः । कौशिकः सर्वज्ञपुत्रो पेद्दयस्यैका वृत्तिः य
122. जुः । शांडिल्य अप्पयसूनुर्माधवस्यार्धं य
122*a*. जुः

IV A—

123. कौशिकगोत्रो देचयसुतः शिंगयस्यैका वृत्तिः ।
124. यजुः । भरद्वाजगोत्रो अप्पण्णसूनुः वरदप
125. स्यैकावृत्तिः रुक् । भारद्वाजो चूडामणेरर्धं ।
126. रुक् । गौतमो मल्लयसूनुः केशवस्यार्धं यजुः । आ
127. त्रेयः केशवसुतो अप्पयस्यार्धं यजुः । अगस्त्यो

128. केशवसुतः स्तीकयस्यैका वृत्तिः । रुक् । जोस्यरें
129. मण्णसुतो मल्लयस्तैका वृत्तिः सामकः अत्रे । व
130. सिष्ठ एचयसुतः चौडप्पस्यैका वृत्तिः रुक् । भ
131. रद्वाजगौत्रो माधवदेवसुतः सोमयस्या
132. र्धं । रुक् । पराशरो शिंगयसूनुः भानोः
133. मुप्पागवृत्तिः यजुः । हरितः कूचनसु
134. तः पेद्दयस्यैका वृत्तिः यजुः । तस्या
135 नुजो नरहरेरेका वृत्तिः यजुः का
136 श्यप अल्लाडसूनुः विंठ्ठपस्य मुप्पागवृत्तिः
137 यजुः । शांडिल्यः तिप्पयसूनुः पेद्देरेका वृत्तिः
138. यजुः । गार्ग्यः मंचनसूनुः शिंगयस्यैका
139 वृत्तिः । यजुः । काश्यपः मंचेनसूनुः औभलस्यै
140 का वृत्तिः । यजुः शांडिल्यः गंगंण्णसूनुः स्वा
141. मयस्यैका वृत्तिः रुक् । भरद्वाजः पिन्नय
142. पुत्रो देचयस्यैका वत्तिः यजुः । आत्रेय ल
143. क्ष्मणपुत्रः कंपण्णस्यैका वृत्तिः रक् तिप्प
144. यसूनुः र्लखयस्यार्धं । रुक् । गौतमो गो
145 पयसूनुः गंगयस्यैका वृत्तिः । यजुः ।

IV B—

146. हरितः स्तल्लयसूनुः विरूपाक्षस्यार्धं । यजु
147 काश्यपः सायप्पसूनुर्माधवस्यैका
148. वृत्तिः तस्याप्यर्धं । वा रुक् । वसिष्ठो गंगा
149. धरसूनु र्नागपस्यैका वृत्तिः । काश्यपो
150. बंकरसमूनुः विठ्ठपस्यैका वृत्तिः रुक् । भ
151. रद्वाजो चेन्नयसूनुः शिंगयस्यैका वत्तिः । यजुः
152. कौशिकः सर्वज्ञसूनुः होंन्नपस्यैका वृत्तिः । यजुः
153. भरद्वाजो नागयसूनु चौडयस्य मुप्पागवृत्तिः
154. यजुः । पाराशरजन्नयसूनु : पेद्देरेका वृत्तिः यजुः ।
155. भरद्वाजो लख्खयसूनुः शिंगयस्यैका वृत्तिः यजुः ।
156 काश्यपो भोगनाथस्यैका वृत्तिः रुक् । श्रीवत्सो अ
157. प्पयसूनु श्रीधरस्यैका वृत्तिः । यजुः । भरद्वाजो रान
158 पसूनु नागपस्यैका वृत्तिः । रुक् । गोदूरमल्लरस
159 सुत आदित्यस्यैका वृत्तिः । रुक् । शांडिल्य अप्पण्ण
160 सूनु विंठ्ठपस्यार्धं । रुक् । वसिष्ठ अल्लप्पसुतः दे
161 वण्णस्यार्धं । रुक् । आत्रेयः रामेश्वरसुत
162. अण्णमभट्टस्यैका वृत्तिः यजुः । आ
163 त्रेयः नल्लयसूनुः कोटिस्यार्धं । यजुः काश्यपो
164. नागयसूनुः मंचनस्यैका वृत्तिः रुक् । अ
165. च्युतसूनुः कामयस्य हागवृत्तिः । शुकयजुः
166. भरद्वाजा चौडयसूनुः लिंगयस्य हागवृ

167. त्तिः । रुक् । हरितः कूचिभट्टसूनुः अनंतस्या
168 र्धं । यजुः । शालंकायन गुंडनपुत्रो रामय
169. स्यार्धं । यजुः । काश्यपो नरसिंहसुतः मेल्लप
170. स्यार्धं । रुक् । कामरससुतःसंगम

V A—

171. स्यार्धः रुक् । हरिता माधवसूनुः शिंगय
172. स्यार्धं यजुः ।
173 अथास्याग्रहारस्येशान्यादि अष्टदिक्
174. सीमानिर्णयः कथ्यते ।

(After this some lines are written in Kannada language)

190 सामान्योयं धर्मसेतुर्नृपाणां का
191. ले काले पालनीयो भवद्भिः । सर्वानेतान् भाविनः
192 पार्थिवेन्द्रान् भूयो भूयोयाचते रामचंन्द्रः ।
193. अकरेयः करगाडः सगोकोटिवधप्रदः । स
194. करेयः करस्त्यागः सगोकाटिफ
195. लप्रदः । श्री
196. रामचंद्राय
197. नमः

श्री रामनाथ

I B—

198. एकैव भगिनी लोके सर्वैषामेव भूभृतां । न भो
199. ग्या न करग्राह्या विप्रदत्ता वसुंधरा । त
200. टाकानं सहस्रुण कन्यादानशतन च । गवां
201 कोटिप्रदानेन भूमिहत्ता न शुध्यति । स्वदत्तां
202. परदत्तां वा या हरेत वसुंधरां । षष्टिं वर्ष
203. सहस्राणि विष्टायां जायते क्रिमिः । स्व
204. दत्ताद्विगुणं पुण्यं परदत्तानुपालना
205. परदत्तापहारेण स्वदत्तं निष्फलं भ
206 वेत् । दानपालनयोर्मध्ये दानाच्छ्रे
207. योनुपालनं । दानात् स्वर्गमवाप्नो
208. ति पालनादच्युतं पदं ॥ करकृतमपरा
209. धं क्षंतुमर्हंतु संतः । श्रीहरिहर हिर
210. ण्य गर्भेभ्योनमः । श्री श्री श्री श्री
211. श्री.

Transliteration

I A—

1. nirvighnam astu
1a namas tunga-śiraś-chumbi-chandra-châmara-châravê । trailô-
2. kya-nagarâ-rambha-mûla-stambhâya Śambhave । kalyâ-
3 nam âkalayatâm Kalabhânanô vam[1] krîdâsu yah karati-cha-

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1 Read vah

4. rnia pituh pidhâya । pûrnna-dvipêndra-natanair abhaya-pradânô
5. môdam Śivas (t) ya vitanôti mahânatasya । jñâna-
6. pradîpa-nirnnîta-nittya-tatvârtha-rûpinî jaganttya-
7. vantî vaikharyâ Sarasvatyastu vah sriye । udhrittya
8. jaladhê (h) r bhûmim gandham asyâh parâmriśan । ghônâ-
9. yâm sâdhu saṃdharttâ pâtu krôdâkritir Harih । gu-
10. nair arishtâni śamam nayamtî ślâghyâni bhâgyâ-
11. ni punar dadânâ । mahîsurêbhyô mahanîya-kî-
12. rttih sarvamsahâ sasya-phalâni sûtâm । nidânam ê-
13. kô nayanôtsavânâm ânamdakârî jagatâm trayâ-
14 nâm । sudhaika-satram sahajam Śriyô yah sam ôshadhî-
15. nâm adhipas tanôtû । astu svastyayanam bhûmêr vamśah
16. prâmsur akumthitah । Yadûnâm Krishna-bamdhûnâm tal-lîlâ-ni-
17. ttya-sâkshinâm । tâtra Samgama-bhûpâlah Kshîrabdhês
18 Chamdramâ iva । âvirâsît kalânâthah Kâmâ-
19. yî-chandrikâ-priyah । tau dampatî samârâdhya Pampâyâh
20. prâna-vallabham । tat-pancha-vadana-prakhyân putrân prâ-
21. ptau mahaujasah । âdyô Harihaiô vîrô

II A—

22. dvitîyah Kampa-bhûpatih । tritîyô Bukka-bhûpâla (h) s chaturthô Mârapâ-
23. hvayah । têshu putrêshu divyatsu Bukka-bhûpah satâm gatih ।
24 sva-gôtra-pâlakô jâtô Manu-Mândhâtri-samni-
25 bhah । yat-pratâpâgni-ja-jvâlâ jajvâlârâti-kânanê । yat-
26. kîrttih kakubhâm chakre bhâ-chakrê nityam aimdavîm । âdyô mâ-
27 tanga-sêvî bahu-vipad aparah chakravarty aksha-dêvî nâmnaikah
28 prâpta-garhah Surapati-ganikâ-sakta-chittah parô'bhût ।
29. sa-kshvêlah kaschid anyô muni-pasum aharat tair alam śâmta-
30. dôshah sa-tvam Bukka-kshamêśah sphurad-uru-vibhavair uttamah sâ-
31. rvabhaumah । Krishnaścha Bukka-bhûpaścha bahu-strî-jana-vallabhau ।
32. âdyah kuvalaya-dvêshî dvitîyas tasya pâlakah । kâm-
33. tâsu vidyamânâsu tasya prêma-samanvitâ । Gaurî Gau-
34 rîva samjâtâ prêyasî bhûbhritah sutâ । tasya Bukka-mahî-
35 pêna Kârttikêya-samô gunaih । udapâdi trayî-dharma-trâ-
36. tâ Hariharô nripah । na kêvalam Haris triâtum Haiô vâ ka-
37. li-kalmashât । yatah santô bhuvam prâptau dêvau Hariharam
38. viduh । tasyâbhavad dharma-patnî Mêlâyî vanitôttamâ
39. bhûbhrit-sutâ Bhavânîva putrinî Pura-vidvishah । yas tasyâ-
40. m udapâdi Haryapa-mahîpâlêna Bukkakshamâdhiśah kalpa-
41. mahîruhah sumanasâm vajrô ripu-kshmâbhritâm । tasmâd â
42. virabhûd udâra-charitah śrî Bhûpatir yat-prasû(h)s Tippâyî

43. kila virasû-giram agât sâkam hi Kausalyayâ | tat-
44. pitur Bukka-bhûpasya bhrittyau Kâmana-Bomnanau | sya-
45 staum yôm[1] nâyakâchâryau śaranâgata-pâlakau | jâtau Laka-
46 ma-nâyikyâm Abbenâyaka-pumgavât | tasyâmâ-

II B—

47. tyô Bomanastu dhîrah simha-parâkramah | sva-kulôttâranê buddhi-
48 m akarôd dharma-tatparah | Kôtekere-Râyadurga-madhyê pra-
49 vahati sma yâ | Banjehalêti nadikâ Nilagallu-samî-
50 pagâ | Mosale-kulyayâ yuktâ bhûmih sasyôdbhava-
51 kshamâ | tasyâm tatâka-nirmânam âdikshad brâhmanôttamân |
52 tê svakîya-dhanênaiva sêtum vyarachayan budhâh | drishtvâ tatâkam
53. kshêtram cha Bomnana (s) svâmi-tatparah | Pratâpa Bukka-râjâkhyam ni-
54 rmâyâdâd udâra-dhîh | śâkâb dêdri kha vanhi Chamdra kalitê vaishê
55 tathâ Krôdhanê mâse Śrâvanike'grahâram udadhêh pûrvê'tha Chandra-
56 grahe | Abbênâyaka-namdanô gunanidhir yah Kâmanasyâ-
57 nujô Bomnannahs trinavatyupâtta-gananâ-viprôttamêbhyô'
58 dita | shat-karma-niratâs tê tu Brâmhanâh śâsanôt-
59 sukâh | sattyâsishô bhâvinam tu sârvabhaumam vi-
60 chimttya tam | âsîrbhir abhinandyâ' tha sva-vrittântam nyavê-
61 dayan | tair nivêdita-kâryas tu Bhûpatih sachivaih
62 saha | nirnîya sîmâm âtmîyam Virûpâkshasya
63 samnidhau | Prabhavê vatsare Jyêshtha-mâsê Sûrya-grahê sa-
64. ti | âchandratârakam karttum pitur nâmnâmkitam puram | prâdât tê-
65 bhyô bhûsurêbhyah sva-mudrâmkita-śâsanam | dâna-śrî-
66 latikâ pura' marataiau rûdhâ bhuvam samśritâ salimbâ-
67 tha[2] Sibau pratâna-vitatâ Jîmûtavahê punah | Karnnê
68 kôrakitâ tatah kusumitâ Bhôjê samastônnate
69 sûtê samprati Bhûpatô sthirapadâ tattan phalânyarji-[3]
70 tâ | atha tasminn agrahârê vritti-bhâjâ[m]dvijanmanâm |
71 gôtra-nâmâni śâkhâseha likhyamtê dêsa-bhâshayâ |
72 Âtrêya Adityâtmajê Nâgapasyaikâ vrittih | yajuh |
73 Lôhitah Pinnayâtmajah Peddêr êkâ vrittih | yajuh |

III A—

74 Śrîvatsô Lakhkhanâtmajah Sômanâthasyaikâ vrittih
75 yajuh | Chittayâtmajô Narasimhasya dvê vritti yajuh |
76 Sâmdilyah | Gamgâdharâtmajô Basavannasyai-
77 kâ vrittih | Âtrêyah Śâlâvatô Mallaya-sûnur Virû-
78 pâkshasyaikâ vrittih | yajuh | Lôhitô Lakhkhaya-sûnus Tippa-
79. yasyaikâ vrittih | yajuh | Śrivatsô sûri Peddisûnu-

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1 Read syâtâm yau 2 Read sâlambyâtha 3 Read tat tat phalânyûrjitâ

80. Nâgayasya dvê vritti । yajuh । Atrêyô Mâdhava-sûnu
80*a*. r Nâgayasyaikâ vrittih yajuh । Srîvatsah Kûchanâ-
81. rya-sûnuh Sangubbattasya dvê vritti yajuh । Lôhi-
82. tah Peddi-sûnuh Pinnayasyaikâ vrittih । yajuh । Śâlâvatô Ma-
83. llaya-sûnuh Kûchanasyaikâ vrittih yajuh । Vasishthah(Ś)Châ-
84. vanna-sûnuh Anantapasyaikâ vrittih । Ruk । Gârgyah Sim-
85 gaya-sûnur Limgapasyaikâ vrittih yajuh । Kaumdinyô
86. Gôkarnnasûnuh Pôchayasyaikâ vrittih(s) tasya arddham yajuh Vasi-
87. shthas Chimaya-sûnuh Muddapasyaikâ, vrittih Ruk । Bhâradvâjô
87*a*. Yellaya-peddi-sûnuh(r) Mallayasya dvê vritti । yajuh । Bharadvâjô ।
88. Yellayapeddi-sûnuh Appayasyaikâ vrittih yajuh । Śrîva-
89. tsô Narahari-sûnuh Peddih dvê vritti yajuh । Gârgyô Dê-
90. chaya-sûnuh(r) Naraharêr ardham । Yajuh । Bhâradvâjô Yellaya-sû-
91. nuh(r) Mallayasya dvê vritti yajuh । Śrîvatsô Narahari-
92. sûnur Appayasya dvê vritti yajuh । Gautamô Gôpâla-
93. sûnur Virûpâsasyaikâ vrittih । Yajuh Kâsyapô Kêśava-
94. sutô Virupâkshasyaikâ vrittih । Ruk । Dhanamjayô Lakshmana-
95. sutah Śimgayasyaikâ vrittih । Ruk । Kausikah Pinnayasutô
96. Bhairavasyaikâ vrittih yajuh । Bhâradvâjô Mallaya-sutah Ke-
97. savayasyaikâ vrittih । yajuh Kutsô Mallaya-sutah

III B—

98. Appayasyaikâ vrittih । yajuh । Kaumdinyô Gôkarnna-sûnuh
99. Mâchayasyaikâ vrittih Yajuh । Visvâmitrô Bhûta-
100 rasa-sutô Mallayasyaikâ vrittih Ruk । Bharadvâ-
101. jô Yellaya-sutah Chennayasyaikâ vrittih Yajuh । Hari-
102 ta-gôtrô Peddaya-putrô Lakhkhayasya dvê vritti Yajuh ।
103. Lôhitah Peddaya-putrô Kûchanasya dvê vritti Yajuh ।
104. Gautamô Gôpâla-sûnuh(r) Gôpayasyârdha-vrittih । Yajuh ।
105. Śrîvatsô Peddijôsya-sûnuh Peddêr êkâ vrittih । Yajuh
106. Kapigôtrô Narahari-sûnuh Peddêr êkâ vrittih yajuh
107. Gautamô Peddi-sûnuh(r) Mâdhavasyaikâ vrittih ya-
108. juh । Śrîvatsô Sômarasa-sutô Âdityasyaikâ
109. vrittih । Ruk । Mônabhârga[va]-Gummaya-sutô Râmasyaikâ
110. vrittih Ruk । Śrivatsô Limgaya-sûnu-Nâgayasyaikâ
111 vrittih Ruk । Kauśikô Tippaya-sûnuh Chênayasya hâ-
112. ga-vrittih । Ruk । Kaumdinyô Gôkarnna-sutô Basa-
113. vannasyârdha-vrittih yajuh । Śrîvatsô Tippaya-sû-
114. nuh Nâgapasyaikâ vrittih tasya cha hâgam cha । yajuh
115 Bharadvâjô Remnaya-sûnur Nâranadêvasyaikâ vrittih Ru-
116 k । Haritô Kûchaya-sûnur Allâdasyaikâ vrittih ya-

117 juh | Kâsyapâ Vıththaya-sûnur Busuvasya vrıttas[1] chaturthâm-
118. sah | Kâsyapô Bâchaya-sûnur Dêvayasyârdham | Ruk |
119 Bharadvâjô Bomaya-sûnu-Mâkayasyârdham | Śukla-
120 yajuh | Bharadvâjô Sômaya-sûnur Aubhalanâthasyârdham
121 yajuh Kauśıkah Sarvajña-putrô Peddayasyaıkâ vrıttıh ya-
122 juh | Śâmdılya Appaya-sûnur Mâdhavasyârdham ya-
122*a* juh

IV A—

123 Kauśıka-gôtrô Dêchaya-sutah Śımgayasyaıkâ vrıttıh |
124 yajuh | Bharadvâja-gôtrô Appamna-sûnuh Varadapa-
125 syaıkâ vrıttıh Ruk | Bhâıadvâjô Chûdâmanêr ardham |
126 Ruk | Gautamô Mallaya-sûnuh Kêśavasyârdham Yajuh | Â-
127. trêyah Keśava-sutô Appayasyârdham yajuh | Agastyô
128 Kêśava-sutah Stîkayasyaıkâ vrıttıh | Ruk | Jôsya Rem-
129 manna-sutô.Mallayastyaıkâ vrıttıh Sâmakah Atrê | Va-
130 sıshtha Êchaya-sutah Chaudappasyaıkâ vrıttıh Ruk | Bha-
131 radvâja-gotrô Mâdhavadêva-sutah Sômayasyâ-
132 rdham | Ruk | Parâśarô Sımgaya-sûnuh(r) Bhânôh
133 (r) muppâga-vrıttıh yajuh | Harıtah Kûchana-su-
134 tah Peddaya-syaıkâ vrıttıh yajuh | tasyâ-
135 nujô Naraharêr êkâ vrıttıh yajuh | Kâ-
136 śyapa Allâda-sûnuh Vıththapasya muppâga vrıttıh
137 yajuh | Sâmdılyah Tıppayasûnuh Peddêr êkâ vrıttıh
138 Yajuh | Gârgyah Manchana-sûnuh Śı[m]gayasyaıkâ
139 vrıttıh | yajuh | Kâsyapah Mamchana-sûnuh Aubhalasyaı
140 kâ vrıttıh | Yajuh | Śândılyah Gamgamnna-sûnuh Svâ-
141 mayasyaıkâ vrıttıh Ruk | Bharadvâjah Pınnaya-
142 putrô Dêchayasyaıkâ vattıh[2] yajuh | Âtrêya La-
143 kshmana-putrah Kampannasyaıkâ vrıttıh Rak[3] | Tıppa-
144 ya-sûnur Lakhayasyârdham | Ruk | Gautamô Gô-
145. paya-sûnuh(r) Gamgayasyaıkâ vrıttıh | yajuh |

IV B—

146. Harıtah (s)Tallaya-sûnuh | Vırûpâkshasyârdham | yaju
147 Kâśyapah Sâyappa sûnur Mâdhavasyaıkâ
148 vrıttıh tasyâ-pyardham | Ruk | Vasıshthô Gamgâ-
149 dhara-sûnur Nâgapasyaıkâ vrıttıh | Kâśyapô
150 Bamkarasa-sûnuh Vıththapasyaıkâ vrıttıh Ruk | Bha-
151• radvâjô Chennaya-sûnuh Śımgayasyaıkâ vrıttıh | yajuh |
152 Kauśıkah Sarvajña-sûnuh Honnapasyaıkâ vrıttıh | yajuh

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1 Read vrıttês 2 Read vrıttıh 3 Read Ruk

153 Bharadvâjô Nâgaya-sûnu Chaudayasya muppâga vrittih
154 Yajuh । Parâśara Jannaya-sûnuh Peddêr êkâ vrittih yajuh ।
155 Bharadvâjô Lakhkhaya-sûnuh Simgayasyaikâ vrittih yajuh ।
156. Kâśyapô Bhôganâthasyaikâ vrittih Ruk । Śrîvatso A-
157 ppaya-sûnu Śrîdharasyaikâ vrittih । yajuh । Bharadvajô Râna-
158. pa-sûnu-Nâgapasyaikâ vrittih । Ruk । Gôtûra Mallarasa-
159. suta Âdityasyaikâ vrittih । Ruk । Śamdilya Appanna-
160. sûnur Viththapasyârdham । Ruk । Vasishtha Allappa-sutah Dê-
161. vanna-syârdham । Ruk । Âtrêyah Râmêśvara-suta
162. Annamabhattasyaikâ vrittih yajuh । Â-
163 trêyah Nallaya-sûnuh Koti-syârdham । yajuh Kâsyapô
164. Nâgâya-sûnur Manchana-syaikâ vrittih Ruk । A-
165 chyuta-sûnuh Kâmayasya hâga vrittih । Śuka yajuh[1]
166. Bharadvâjâ Chaudaya-sûnuh(r) Limgayasya hâga-vri-
167 ttih । Ruk । Haritah Kûchibhatta-sûnuh Anantasyâ-
168 rdham । yajuh । Śâlamkâyana Gumdanaputrô Râmaya-
169. syârdham । yajuh । Kâśyapô Narasimha-sutah(r) Mallapa-
170. syârdham । Ruk । Kâmarasa-sutah Samgama-

V A—

171 syârdham । Ruk । Haritâ Mâdhava-sûnuh Śimgaya-
172 syârdham yajuh ।
173. athâsyâgrahârasy êśânyâdi ashta-dik-
174 sîmâ-nirnnayah kathyatê । Isânyada-śîme Hagar(yai)
175. Mosaleyû kûdida huniseya maradalli natta kallu Vâmana-mudre-
176. mûdana sîme Hagareya paduvana dadadalu natta kallu । Â-
177 gnêyada sîme rêkeya Bomnana ha[lli] badagana tevara mêla-
178. na tuggila maradalli natta kallu । temkana sîme Mosaliya
179. badagana dadada dêvâlayada dattinalli natta kallu vâ-
180. mana-mudre । Ajnêyada temkana sîme madhyada Mosali-
181 ya temkana dadada hâla mêle natta kallu vâmana-mudre
182 nairutyada sîme Gollarâmana kana Mosajedattinalli
183 natta kallu vâmana mudre । paduvana sîme Killigu-
184 da paduvana tevaramêle natta kallu । vâyavyada sîme । Châ-
185 kôjana keyyoḷage natta kallu । vâyavyada Îśâ-
186 nyada sîmânirnnayakke Bukkâmbudhiya śâsanastha-
187 vâda sîme Belidimgaladâlu parayamtara mêle a-
188 llimdam badagalu Akaliya gôdeya tevaru Vidu-
189. da Bôgayanahalliya sîmeyalu natta kallu Vâmana-

1 Read Suklayajuh

190. mudre * sâmânyôyam dharma-sêtur nripânâm kâ-
191. lê kâlê pâlanîyô bhavadbhih | sarvân êtân bhâvinah
192 pârthivêndrân bhuyô bhuyô yâchatê Râmachandrah |
193 akarê yah karagâdah sa gô-kôti-vadha-pradah | sa-
194 karê yah karastyâgah sa gô-kôti-pha-
195. la-pradah | śrî
196. Râmachamdrâya (in Kannada characters) Śrî Râmanâtha
197. namah

I B—

198 êkaiva bhagivî lôkê sarvêshâm êva bhûbhritâm | na bhô-
199 gyâ na kara-grâhyâ vipra-dattâ vasumdharâ | ta-
200 tâkânam sahasuna kanyâ-dâna-śatâna cha | gavâm
201 kôti-pradânêna bhumi-hattâ na śudhyati | sva-dattâm
202. para-dattâm vâ yâ harêta vasumdharâm | shashtim varsha-
203 sahasrâni vishtâyâm jâyate krimih | sva-
204. dattâ [d]dvigunam punyam para-dattâ-nu-pâlanâ |
205. paradattâpahârêna sva-dattam nishphalm bha-
206. vêt | dâna-pâlanayôr madhye dânâ chhrê-
207. yô'nupâlanam | dânât svargam avâpnô-
208. ti pâlanâd achyutam padam || kara-kritam aparâ-
209. dham kshamtum arhamtu samtah | Śrî Harihara-Hira-
210. nyagarbhêbhyô namah śrî śrî śrî śrî
211 śrî

Translation

Lines 1—15

May there be no obstacles.

Salutation to Śambhu, beautiful with the fly-flap the moon touching his lofty head and the foundation pillar for the city of the three worlds May the Elephant-faced (Ganêsa) who for sport puts on the elephant skin of his father and with the dancing movements of a fully formed elephant, removing fear (from devotees), causes happiness to the Great Dancer (Śiva) May Sarasvati who explains the meaning of the eternal truth as revealed by the light of wisdom and who protects the universe by her power of speech bring you prosperity May Hari who assumed the form of Boar and raising up the earth from the ocean felt its smell with his snout and supported it firmly protect (you) May the Earth of great glory who by her good qualities wards off misfortune and bears great wealth yield repeatedly abundant crops and fruits for the Brahmans. May Moon, the lord of herbs, the sole source for the joy in the eyes, bringer of delight to the three worlds, the sole abode of nectar, and the brother of Lakshmî bring peace to the world

* There are many mistakes in the imprecatory verses

Lines 15—34.

There shines the glorious lineage of Yadus, the kinsmen of Krishna and the witnesses to his sports, dispensers of happiness to earth and free from imperfections In that lineage arose Sangama-bhûpâla, like the moon rising from the milky ocean, lord of digits (arts), beloved of the moonlight Kâmâyi (his wife) That couple worshipping the Lord of Pampâ got sons of great prowess resembling the five faces of the god. The first of these was the brave Harihara, the second Kampabhûpati, the third Bukkabhûpati and the fourth was called Mârapa While these sons prospered, king Bukka, the refuge of the righteous, equal to Manu and Mândhâtri became the preserver of his lineage. The flames of the fire of his prowess burnt brightly in the forest of enemies. His fame made the cardinal directions white like the light of the moon in the heavenly circle The first (of the past great emperors) was a devotee of Mâtanga (elephants or chandâlas) The second suffered from great calamities, another played with dice, another was cursed with a bad name, another felt infatuated over a dancing girl of Indra, another was born with poison; another seized the cow of the chief of ascetic — enough with these (old emperors) You, King Bukka, free from all blemishes and possessed of great splendour are the best of sovereigns [The names of the emperors of the past age referred to are Kâkutstha, Harischandra, Nala, Purukutsa, Purûrava, Sagara and Kârtavîrya] Krishṇa and Bukkabhûpa are beloved of many women, the first is the enemy of Kuvalaya (elephant of that name), the second is the protector of Kuvalaya (earth). Among the several wives of his, Gauri full of love and daughter of a king, was his most beloved queen like Gauri, the daughter of the Himâlayas of the god Śiva

Lines 35—44.

From that king Bukka, was born King Harihara, an equal of Kârtikêya in good qualities, and a protector of Vêdic dharma Neither Hari alone nor Hara alone is able to protect the world from the evil of Kali The good people believe that both the above gods have come to earth in the form of Harihara His lawful wife was Mêlâyi, the best of women, bearing sons like Bhavâni, wife of Śiva By her Harihara got a son Bukka, who was a Kalpa tree to the learned men and a thunderbolt to the mountains the hostile kings His son was Bhûpati, noble in character, whose mother Tippâyi was a *vîrasu* (the mother of a hero) like Kausalyâ

Lines 44—54

Two servants of his father Bukka Bhûpa were Kâmana and Bommana, chiefs of nâyakas (*lit* lords, applied usually to the Bêdas), protectors of those who took shelter under them. They were the sons of Lakamanâyiki and Abbenâyaka. His minister Bommana who was bold and powerful like a lion and was engaged in acts of dharma, made up his mind to do something that would bring merit to his lineage. Thereupon he instructed some great Brahmans to build a tank across the small stream called Banjehalla which flows near Nilugallu between Kôtekere and

Râyaduiga and is joined by a small tributary called Mosale The Brahmans built up an embankment accordingly with their own funds Seeing the tank and the wet lands under it, the liberal-minded Bommana, devoted to his master, granted them to the Brahmans under the name newly given, Bukkarâjapura

Lines 54—70

In the Śaka year counted by mountains, sky, fires and moon (1307), in the year Krôdhana, in the month Śrâvana, on the occasion of lunar eclipse, Bommanna, son of Abbenâyaka and younger brother of Kâmana, a treasure of good qualities, granted the agrahâra, east of the tank to ninety-three eminent Brahmans Those Brahmans, engaged in six Karmas, whose blessings prove true, desirous of getting a charter (śâsanôtsukâh) and thinking that he (Bhûpati) would be their future sovereign (went to him), blessed him and narrated their object Bhûpati heard their representation and with the help of his ministers determined the boundaries of the villages and in the presence of Virûpaksha (god), in the year Prabhava, in the month Jyêshtha, during a solar eclipse granted, in order to last as long as moon and stars endure, the village named after his father to the Brahmans with a śâsana on which his seal was engraved. The creeper of gift which was formerly attached to the celestial tree came to earth attached to Śibi With Jîmûtavâhana it became full of shootings and bore buds in the time of Karna and under the lofty Bhôja it flowered Now under Bhûpati the creeper of gift is firmly established and prospering highly yields the several fruits (desired)

Lines 70—81

Then the gótras, names and sâkhâs of the Brahmans who own vrittis in this agrahâra are written in the vernacular of the country [1]

To Nâgapa, son of Âditya of Âtrêyagôtra is given one vritti He belongs to Yajuś-sâkha Peddi, son of Pinnaya of Lôhita-gôtra and Yajur-vêda owns one vritti Sómanâtha, son of Lakkhana of Śrîvatsa-gôtra and Yajur-vêda, one vritti: Narasimha, son of Chittaya of Śândilyagôtra, of Yajur-vêda, two vrittis Basavanna son of Gangâdhara of Âtrêya-gôtra of Yajur-vèda, one vritti. Virûpâksha, son of Mallaya of Śâlâvata-gôtra and Yajur-vêda, one vritti Tippaya, son of Lakhkhaya of Lôhitagôtra and Yajur-vêda, one vritti Nâgaya, son of Sûripeddi of Śrivatsa-gôtra and Yajur-vêda, two vrittis Nâgaya, son of Mâdhava of Âtrêya-gôtra gets one vritti Sangubhatta, son of Kûchanâiya of Śrîvatsa-gôtra and Yajur-vêda, two vrittis.

Lines 82—172

Pinnaya, son of Peddi of Lôhita-gôtra and Yajur-vêda has one vritti Kûchana, son of Mallaya of Śâlâvata-gôtra and Yajur-vêda has one vritti Anamtapa, son of Châvanna of Vasishtha-gôtra and Rig-vêda has one vritti Limgapa, son of Śimgaya of Gârgya-gôtra and Yajur-vêda has one vritti Pôchaya son of Gôkarna

1 The details however are given in Sanskrit only in the śâsana

of Kaundinya-gôtra and Yajur-vêda has one and half of a vritti · Muddapa, son of Chimaya of Vasishta-gôtra and Rig-vêda has one vritti Mallaya, son of Yellaya-peddi of Bharadvâja-gôtra and Yajur-vêda gets two vrittis Appaya, son of Yêllaya-peddi of Bhâradvâja-gotra and Yajur-vêda has one vritti Peddi, son of Narahari of Śrîvatsa-gôtra and Yajur-vêda has two vrittis Narahari, son of Dêchaya of Gârgya-gôtra and Yajur-vêda has half of a vritti Mallaya, son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has two vrittis Appaya, son of Narahari of Śrîvatsa-gôtra and Yajur-vêda has two vrittis Virupâksha, son of Gôpâla of Gautama-gôtra and Yajur-vêda has one vritti Virûpāksha, son of Kêśava of Kâśyapa-gôtra and Rig-vêda has one vritti Śimgaya, son of Lakshmana of Dhananjaya-gôtra and Rig-vêda has one vritti : Bhairava, son of Pinnaya of Kausika-gôtra and Yajur-vêda has one vritti Kêsava, son of Mallaya of Bhâradvâja-gôtra and Yajur-vêda has one vritti Appaya, son of Mallaya of Kutsa-gôtra and Yajur-vêda has one vritti Mâchaya, son of Gôkarnna of Kaundinya-gôtra and Yajur-vêda has one vritti Mallaya, son of Bhûtarasa of Visvâmitra-gôtra and Rig-vêda has one vritti Chennaya son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has one vritti : Lakkhaya son of Peddaya of Harita-gôtra and Yajur-vêda has two vrittis Kûchana, son of Peddaya of Lôhita-gôtra and Yajur-vêda has two vrittis Gôpaya, son of Gôpâla of Gautama-gôtra and Yajur-véda has half a vritti Peddi, son of Peddijôsya of Śrîvatsa-gôtra and Yajur-vêda has one vritti Peddi, son of Narahari of Kapi-gôtra and Yajur-vêda has one vritti Mâdhava, son of Peddi of Gautama-gôtra and Yajur-vêda has one vritti Âditya, son of Sômarasa of Srîvatsa-gôtra and Rig-vêda has one vritti Râma, son of Gummaya of Môna-Bhârgava-gôtra and Rig-vêda has one vritti Nâgaya, son of Lingaya of Śrîvatsa-gotra and Rig-vêda has one vritti Chenaya, son of Tippaya of Kauśika-gôtra and Rig-vêda has one-fourth of a vritti Basavanna, son of Gôkarnna of Kaundinya-gôtra and Yajur-vêda has half a vritti Nâgapa, son of Tippaya of Srîvatsa-gôtra and Yajur-vêda has one and one-fourth of a vritti Nârana-dêva, son of Remnaya of Bhâradvâja-gôtra and Rig-vêda has one vritti Allâda, son of Kûchaya of Harita-gôtra and Yajur-vêda has one vritti Busuva, son of Viththaya of Kâśyapa-gôtra has one-fourth of a vritti. Dêvaya, son of Bâchaya of Kâsyapa-gôtra and Rig-vêda has half a vritti · Mâkaya, son of Bomaya of Bhâradvâja-gôtra and Śukla Yajur-vêda has half a vritti : Aubhala-nâtha, son of Sômaya of Bhâradvâja-gôtra and Yajur-vêda has half a vritti. Peddaya son of Sarvajna of Kauśika-gôtra and Yajur-vêda has one vritti Mâdhava, son of Appaya of Sândilya-gôtra and Yajur-vêda has half a vritti Singaya, son of Dêchaya of Kausika-gôtra and Yajur-vêda has one vritti Varadapa, son of Appanna of Bhâra-dvâja-gôtra and Rig-vêda has one vritti Chûdâmani of Bhâradvâja-gôtra and Rig-vêda has half a vritti Kêsava, son of Mallaya of Gautama-gôtra and Yajur-vêda has half a vritti Appaya, son of Kêśava of Âtrêya-gôtra and Yajur-veda has half a vritti Tîkaya, son of Kêsava of Agastya-gôtra and Rig-veda has one vritti :

Mallaya, son of Jôsya Remanna of Âtrêyasa-gôtra and Sâma-vêda has one vritti: Chaudappa, son of Echaya of Vasisthha-gôtra and Rig-vêda has one vritti Sômaya, son of Mâdhava Dêva of Bhâradvâja-gôtra and Rig-veda has half a vritti Bhânu, son of Lingaya of Parâśara-gôtra and Yajur-vêda has three-fourths of a vritti Peddaya, son of Kûchana of Harita-gotra and Yajur-vêda has one vritti His brother Narahari of Yajur-vêda has one vritti Viththapa, son of Allâda of Kâsyapa-gôtra and Yajur-vêda has three-fourths of a vritti Peddi, son of Tippaya of Śândilya-gôtra and Yajur-vêda has one vritti Śingaya, son of Manchaya of Gârgya-gôtra and Yajur-vêda has one vritti Aubhala, son of Manchena of Kâsyapa-gôtra and Yajur-vêda has one vritti Svâmaya, son of Ganganna of Sândilya-gôtra and Rig-vêda has one vritti Dêchaya, son of Pinnaya of Bhâradvâja-gôtra and Yajur-vêda has one vritti Kampanna, son of Lakshmana of Âtrêya-gôtra and Rig-veda has one vritti Lakhaya, son of Tipaya of Rig-vêda has half a vritti: Gangaya, son of Gôpaya of Gôtama-gôtra and Yajur-vêda has one vritti Virûpâksha son of Yallaya of Harita-gôtra and Yajur-vêda has half a vritti Mâdhava, son of Sâyappa of Kâśyapa-gôtra and Rig-veda has one and a half vritti Nâgapa, son of Gangâdhara of Vasishtha-gôtra has one vritti Viththapa, son of Bankarasa of Kâśyapa-gôtra and Rig-vêda has one vritti Simgaya, son of Chennaya of Bhâradvaja-gôtra and Yajur-vêda has one vritti Honnapa, son of Saivajna of Kausika-gôtra and Yajur-vêda has one vritti Chaudapa, son of Nâgaya of Bhâradvaja-gôtra and Yajur-vêda has three-fourths of a vritti Peddi, son of Jannaya of Pârâsara gôtra and Yajur-vêda has one vritti Śimgaya, son of Lakhkhaya of Bhâradvâja-gôtra and Yajur-vêda has one vritti Bhôganâtha of Kâśyapa-gôtra and Rig-vêda has one vritti Śrîdhara, son of Appaya of Śrîvatsa-gôtra and Yajur-vêda has one vritti Nâgapa, son of Rânapa of Bhâradvâja-gôtra and Rig-vêda has one vritti Âditya, son of Gotûra-Mallarasa of Rig-vêda has one vritti Viththapa, son of Appanna of Śândilya-gôtra and Rig-vêda has half a vritti Dêvanna, son of Allappa of Vasishtha-gôtra and Rig-veda has half a vritti Annama Bhatta, son of Râmêsvara of Âtrêya-gôtra and Yajur-vêda has one vritti Kôti, son of Nallaya of Âtrêya-gôtra and Yajur-vêda has half a vritti Manchana, son of Nâgâya of Kâśyapa-gôtra and Rig-vêda has one vritti. Kâmaya, son of Achyuta of Śukla Yajur-vêda has one-fourth of a vritti Limgaya, son of Chaudaya of Bhâradvâja-gôtra and Rig-vêda has one-fourth of a vritti Anamta, son of Kûchi-Bhatta of Harita-gôtra and Yajur-vêda has half a vritti Râmaya, son of Gundana of Śâlamkâyana-gôtra and Yajur-vêda has half a vritti Mallappa, son of Narasimha of Kâśyapa-gôtra and Rig-vêda has half a vritti Samgama, son of Kâmarasa of Rig-vêda has half a vritti Śimgaya, son of Mâdhava of Harita-gôtra and Yajur-vêda has half a vritti

Lines 173—190.

Next are related the boundaries of the eight directions beginning with north-east of the agrahara —North-east boundary consists of a stone set up with Vâmana's

effigy carved thereon in the tamarind tree where the Hagare and Mosale unite. **Eastern** boundary consists of a stone set up in the western bank of (the river) **Hagare**: South-eastern boundary consists of a stone set up in the Tuggila tree above the rising ground to the north of Rêkeya Bommanahalli Southern boundary consists of a stone bearing the effigy of Vâmana set up by the side of the temple to the north of Mosale South-south-eastern boundary (âgnêyada tenkana sîme) consists of a stone bearing the effigy of Vâmana set up on the southern bank of the central Mosale rivulet South-western boundary consists of a stone bearing Vâmana's effigy set up near Gollarâma's land ? Western boundary consists of a stone set up in the high ground to the west of Killi-gudda North-western boundary consists of a stone set up in the wet land of Châkôja. North-west-north-eastern boundary is determined by the boundaries stated in the śâsana of Bukkâmbudhi up to Behdingaladâlu (banyan tree ?) North of the above comes the hillock of Akaliyagôde and the stone bearing the effigy of Vâmana set up in the boundary of Vidudabôgayanahalli,

Lines 190—199

This bridge of Dharma is common to all kings and should be protected by you from time to time: Râmachandra repeatedly begs this of all future kings Collecting taxes on tax-free lands brings the sin of killing a crore of cows. but the remission of taxes where taxes are payable brings the merit of giving away a crore of cows Good fortune. Salutation to Râmachandra

Śrî Râmanâtha

Lines 199—211

To all kings there is one sister viz lands given to Brahmans They should be neither enjoyed by them nor taxed One who confiscates land will not be purified even by the gift of a crore of tanks, of hundreds of virgins and a crore of cows He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years Protecting other's gift is twice as meritorious as making a gift oneself By taking away others' gifts, one's gift is rendered fruitless Between making a gift and protecting it, protecting is more meritorious than making a gift By making a gift one gains heaven, by protecting one attains a region from which there is no fall. May good people excuse mistakes of hand

Salutation to Hari, Hara and Hiranyagarbha

Srî · śrî śrî :

Note

This sâsana consists of five plates with a ring and seal, but there is no impression on the seal. The record begins on the front side of the 1st plate, is continued on both sides of the 2nd, 3rd and 4th plates and on the front side of the 5th plate and concludes on the back side of the 1st plate.

After the usual invocatory verses in praise of the gods Sambhu, Ganêsa, Sarasvati and Varâha, the record describes the descent of king Sangama from Yadu He is said

to have prayed to the God Virûpâksha of Pampâ and got five sons by his wife Kâmâyi Only four sons are named in the record, Harihara, Kampa, Bukka and Mârapa Muddappa's name is omitted, Bukka I's son by Gauri, Harihara II is praised as an incarnation of Hari and Hara combined, seeing that neither god alone could protect righteousness from the evils of Kali Harihara II's son by the queen Mêlâmbika, Bukka II is called a kalpa tree to the learned and a thunderbolt to hostile kings Bukka II is said to have got a son Bhûpati by his wife Tippâyi.

The object of the sâsana is to register the gift of a village Bukkarâjapura as an agrahâra to certain Brahmans who helped in the construction of a tank across the river Banjehalla near Nilugallu where it united with the stream Mosale, between Kôtekere and Râyadurga The Brahmans are said to have constructed the tank with their own funds at the instance of the officer Bommana, younger brother of Kâmana and son of Abbenâyaka Bommana is called *Nâyakâchârya* like the Chitaldrug Pâlegars and probably belonged to the same Bêda caste Bommana, who was an officer under Bukka II set up the agrahâra to the east of the tank and gave it to the Brahmans dividing it into 93 vrittis and naming it after his master. This event took place in S 1307 Krôdhana sam. Śrâvana śu 15, a day of lunar eclipse and corresponds to 22nd July 1385 These Brahmans with the object of getting a proper charter or śâsana went to Prince Bhûpati and thinking that he would be their future sovereign blessed him and got a charter from him in the presence of the God Virûpâksha (at Hampe) for the agrahâra of Bukkarâjapura made by Bommana Prince Bhûpati, in consultation with his ministers issued a copper sâsana with his seal and signature for the above grant on the new moon day of the month of Jyêshtha with a solar eclipse in the year Prabhava corresponding to 16th June 1387. The names of the holders of the vrittis and the boundaries of the village granted with the usual imprecatory verses come next. The signature Râmanâtha occurs at the end of the grant.

Of the rulers mentioned in the record, Bukka II was the eldest son of Harihara II (1377–1404) and ruled parts of Mysore as viceroy under his father in 1377, 1386, 1388, 1397 and 1399 (*see* E C XII, Pavagada 92, E C IX, Bangalore 139, etc.) He also made a grant in Tanjore in 1381 and in Salem District in 1394 and in Tanjore District again in 1402. In 1404, on October 5, he is named as sitting on the throne of Vijayanagar From this date to some time between August and November 1406 when he died, Bukka II is described as king of Vijayanagar (*see* pp 201–208, Historical Inscriptions of Southern India, by Sewell and Krishnaswamy Iyengar)

Prince Bhûpati or Bhûpati Vodeyar, son of Bukka II, who issued the śâsana served also as viceroy of Mulbâgal, South Arcot, Tanjore, etc during the reign of his grandfather Harihara II. His grants are met with from 1386 to 1421 A D. At the time of the present grant in 1387 he was believed to be the future ruler of the kingdom. But Harihara II was succeeded for a short time by Bukka II and after a short

dispute between him and his younger brother Virûpâksha, the throne was seized by their younger brother Dêvarâya in 1406. Why Bhûpati Vodeyar who belonged to the elder branch did not succeed to the throne cannot be determined. He however continued to govern as viceroy under his uncle Dêvarâya I till about 1421 (South Indian Epigraphical Report for 1936, p 84). He was a patron of literature and the Sanskrit work Prayôgaratnamâlâ of Chaundapâchârya was composed under his patronage He is praised in the work as Râja-Vyâsa-Vâlmiki. His signature Râmanâtha is also met with in another copper plate grant of 1386 A. D (*see* E. C. XI, Molkalmuru 31). At the time of the present grant, in 1385, Bukka II was viceroy under Harihara II.

INSCRIPTIONS OUTSIDE THE STATE.

The following records were found engraved on some images in the Purnachandra Nahar Museum, Calcutta. Eye-copies of these inscriptions were made during a visit to the above institution in the year 1939 at the invitation of Mr Nahar.

The Kannada inscriptions show that the images were originally prepared in the Kannaḍa country and were later on acquired for the museum at Calcutta

49

Writing on the pedestal of a Jaina image of brass (8 inches in height) containing a panel of the twenty-four Tîrthankaras in the Nahar Museum, Calcutta.

Kannada characters and Sanskrit language.

1. ಸಕ ೧೫೪೮ ಶ್ರೀ ಮೂಲಸಂಘ ಭಟಾರಕ
2. ಶ್ರೀ ಧರ್ಮಚಂದ್ರೋಪದೇಶಾತ್ ಪ್ರಣಮ

Translation.

Śaka 1548. By the teaching of Srî Dharmachandra-bhatâraka belonging to the Śrî Mûla-samgha . salutation

Note

This inscription belongs to the Śaka year 1548 corresponding to 1636 A. D. and refers to a salutation by a disciple to the Jaina guru Dharmachandra of Mûlasamgha who taught the Jaina dharma.

50

To the right of the same image.

Nâgari characters and Sanskrit language.

1. ಶ್ರೀ ಮತಿಬೀರ

   श्री मतिबीर

Note

This gives the name of Śrî Matibîra He was probably a disciple of Dharmachandra and may belong to the same date.

51

On a bronze group of images of the Chaturvimsati-tîrthankaras at the same place.

Kannada characters and language

1. ದೆಮಾಯಪಗಳಾಣಂತಿಯ ನೊಂಪಿ ನಿಮಿತ್ತ
2. ವಾಗಿ ಮಾಡಿಸಿದ । ಪ್ರತಿಷ್ಟೆ

Translation

Demâyapa got this consecrated in connection with the vow of Ânanti.

Note.

This inscription is engraved on the back of the image of Mahâvîra (?) seated in padmâsana on a lotus seat with the lion carved in the centre and a cow-headed yaksha (male attendant) and yakshi (female attendant) on either side. Mahâvîra forms the central figure of a group of images of the 24 tīrthankaras (called Chaturvimśati-tīrthankara) here The image is about 6 inches high. A person named Demâyappa, evidently of the Jaina community is said to have performed a vow *ânantiya-nômpi* and at the end of it or as part of it, is said to have set up the group of the images of the Chaturvimśati-tîrthankaras. The characters seem to be of about 1200 A D.

52

On the back of the pedestal of another group of images in bronze.

Kannada characters and language

1. ಶ್ರೀ ಜಿನವಲ್ಲಭನ ಸಜ್ಜನ
2. ಭಗಿಯಬೆಯ ಮಾಡಿಸಿದ
3. ಪ್ರತಿಮೆ

Translation

The image caused to be made by Sajjana Bhagiyabe, wife of Jinavallabha.

Note

This inscription is engraved on the back of the image of a Jina, 15 inches high, seated in the *ardhapadmâsana* pose on a *simha-pîtha* with a yaksha to the right and a yakshi to the left and two chauri-bearers at the back with the triple umbrella above and the *kalpa-vriksha* and the *dêvas* on the top The figure is reproduced in the frontispiece of the book 'Epitome of Jainism' by Mr. Purnachandra Nahar

The record gives the name of the lady Sajjana Bhagiyabe, wife of Jinavallabha, who caused the image to be engraved.

The characters seem to belong to 900 A D.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			RASHTRAKUTA.
191	29	C 797	Madanâgaıasar ....
			GANGA
127	1	39th ıegnal yeaı, Kârtıkamâsa, Śuklapaksha and Śatabhıshak nakshatra, C. 788 A D	Śrîpurusha ....
134	2	No date—C 800 A D	Do ....
220	45	Do	Konguni Arasa ....
171	21	No Date—C 10th century A. D	Bûtuga Konguni ....
			SINDAS.
134	2	No Date	Nîlasında ....
			NOLAMBA
156	19	27th regnal year of Iriva Nolamba — 10th Century A D	Iriva Nolamba ....
			CHALUKYA.
206	38	Châlukya Vikrama 27th year, Chitrabhânu sam Phâ. Amâvâsye, Âdityavâra Samkramana—8th February 1103 A D	Tribhuvanamalladêva ....
			CHOLA
175	25	19th regnal yeaı, Śaka 953 Pramôda Chaitıa, ba 13, Brihaspativâra,—2nd April 1030 A D	Râjêndra Chôladêvar ....
173	23	Ś 992 śrî Kara (?) Pushya 10—(?) 1070 A D.	Vîra Râjêndra ....

Contents and Remarks

Records a grant of land made for the maintenance of a tank at Mâvali. Madanâgarasar, the donor, was a subordinate of the Râshtrakûta king Gôvinda III.

Registers the gift of the village Sâliggâme by Kongani Muttarasar to a Brahman named Bhûtaśarma The gift is said to have been made in the presence of all the sâmanta- and Attâni. Perbbâṇa Muttarasar, Sîyavallavarasar, Tegureyar, Maniyar, Nandyâlai, Śîmbalar, and the châturvvaidyas are said to have also been informed of the grant.

The record refers to the heroism of a warrior named Śrî Munja, servant of Bâlâditya

Appears to refer to the conquest of a village in the Nolambavâdi province by some one during the expedition of the Châlukya king Vikramâditya. and the Ganga king Konguṇi Arasa against the Pallavas at Kânchi.

Records the construction of a tank by Bûtuga Konguni and a grant made therefor. His wife is also stated to have joined him in making a grant of *bittuvatta* for the tank built by him

Nîlasinda referred to in this record may be a chief of the Śinda dynasty of rulers Cp: item 3 above. He is said to have been killed by a servant of Bâlâditya.

This is a vîragal record describing the prowess of a warrior named Banakamendi-gavuṇḍa of Kesambaḷa.

Records a grant of some lands and a house made by Gôpati-Nâyaka, a merchant, for the charity of feeding Brahmans

Describes the exploits of a hero named Binnândi in rescuing the cattle of the village from the attacks of enemies

Mentions the death of a warrior named Bîra while fighting the battle of Bayanâd against thieves

Page number in the Report	Inscription number in the Report	Date	Ruler
			CHOLA CHIEFS OF NIDUGAL.
222	47	Vikrama sam Śrâvana śu 15—20th July 1160 A.D.	Mallidêva Chôla ....
			HOYSALAS.
222	47	1160 A D. .	Narasimha I ....
150	14	Ś 1111 Saumya sam Âśviyuja śu. 2nd—13th September 1189 A D.	Ballâḷa II ....
147	11	Śaka 2027 Ânanda sam. Bhâdra su. 1, Friday—1194 A D. ?	Do ....
215	41	No.	Do ....
141	9	Saka 1150 Vishu—1228 A D.	Narasimha II ...
176	26	Ś 1214 Nandana sam. Chai śu. 15, Brihavâra—3rd April 1292.	Ballâla III ....
			KADAMBA CHIEFS.
205	37	No Date	Kâvadêvarasar ....
			VIJAYANAGAR.
195	35	Saka 1309 Kshaya sam Jyêshtha ba 10 Guruvâra—23rd May 1386	Harihara II ....
225	48	Śaka 1307 Krôdhana sam Srâvana, śu 15, a day of lunar eclipse—1385 A D 22nd July—Also Prabhava sam. Jê ba 30—16th June, 1387 A D	Bhûpati Vodeyar ....

Contents and Remarks

Records a grant made for the services in some temple by Mallidêva's son Irungoladêva. The record refers to the Hoysala king Narasinghadêva and appears to state that Irungoladêva's wife was Sriyâdêvi and that either Irungola or more probably Sriyâdêvi was brought up under the protection of, or was a daughter of, Narasinghadêva.

See the previous inscription

Records that Ballâla II marched against Murâri Kêsava Nârasinga encamped at Hadadeya Kuppa and ordered the van of the army to attack thee nemy The warrior Chenna-kâlama Sâhani fought hard in the battle Whether this warrior was a subordinate of the Kâlachurya king Bijjala or of the Hoysala king Ballâla II cannot be determined

Records the death of a warrior named Kûsa Râmeya, on the occasion of the capture of the fort of Kurugôd by the Hoysala king Ballâla II

Fragmentary record contains some verses in praise of a queen of the Hoysala king Ballâla II.

Records that the god Gopâladêvaru was set up at Bêlûr in that year by Annambhatta's son Dôrapa and that certain gaudas made a grant of land named Kârabayal for the god.

Describes the creation of a village called Bankihalli by five gaudas who are also stated to have constructed a tank and a temple at the village, set up a stone oilmill for the services of the temple and granted some land for the god

Records the construction of the *navapada* and *mûdanabhadra* by Kâvadêvarasar.

Records the death as *mahâsati* of a woman named Bommakka on the death of her husband Jadavâra Cheli Bayachisetti

Copper plate record registering the gift of a village Bukkarâjapura as an Agrahâra to certain Brahmans who helped in the construction of a dam across the river Banjehalla near Nilugallu The Brahmans are said to have constructed the tank with their own funds at the instance of the officer Bommanna, younger brother of Kâmana and son of Abbenâyaka. (Prince Bhûpati Vodeyar, son of Bukka II, who issued the sâsana served also as Viceroy of Mulbâgal, South Arcot, Tanjore, etc during the reign of his grandfather Harihara II.) Why Bhûpati Vodeyar who belonged to the elder branch did not succeed to the throne cannot be determined.

Page number in the Report	Inscription number in the Report	Date	Ruler
143	10	Bahudhânya sam Bhâdrapada śu 10, Vaddavâra—Thursday, 22nd August 1398 A.D	Harihara II .
195	36	Śaka 1321 Pramâthi sam. Kâr śu 15—Wednesday, 15th October 1399 A. D.	Harihara II ....
157	20	Śaka 1351 Saumva sam Bhâdrapada śu 15 Monday with a lunar eclipse—12th September 1429 A D.	Dêvarâya II ...
179	28	Śaka 1438 Dhâtu sam Mâr su 12—6th December 1516 A D.	Krishnadêvarâya ....
136	3	Śaka 1466 Sôbhakritu sam Vayisâkha śu 15 Bri—Thursday, 19th April 1543 A D.	Sadâśiva ....
155	18	Śaka 1468 Parâbhava sam. Kâr ba. 7—14th November 1546 A D.	Do ....
153	16	Śaka 1479 Nala sam Âshâdha su. 4—11th June 1556 A D.	Do ....
			MYSORE.
174	24	No Date .	Dêvarâja Vodeyar ....
178	27	Visvâvasu—1665 A D. ..	Dêvarâja Vodeyar ....

Contents and Remarks

Records the gift of some lands at Bêlûr for the expenses of the worship of the god Râma, and of the feeding of the ascetics in the matt of the ascetic Surêndratîrtha of Belur in place of a money grant of 4 varahas and 8 hanas made previously by the king Bukkarâya I. No ascetic of the name of Surêndra with a matt at Bêlûr and worshipping the god Râma as the principal deity is met with so far

Copper plate record registering the gift of the village Kânvapura to certain Brahmans free from all taxes and imposts by Bâchanna Vodeyar, governor of Gôvâ and a subordinate of Harihara II Bâchanna Vodeyar called also Bhâskara, is said in the record to have been the ruler of the Konkana and Chandragutti kingdoms seated on the throne of Gôvâ. He is spoken of as the successor of Mâdhava and Narahari in that post

Copper plate record registering the gift of an agrahâra village called Chôlisattipalli, renamed Tryambakapura, situated in the Penugondapuri kingdom, Rodda province, Tumbekallusthala to certain Brahmans with Kriyâśakti-guru at their head by the king Dêvarâya II The importance of the record lies in its containing the gôtra and sûtra of the royal preceptor Kriyâśakti, not found so far in the inscriptions and literary references relating to that guru

Copper plate record registering the gift of three villages Chikkabbehalli with three hamlets, in the Nâgamangala kingdom, Halavumârahosahalli in the Channapatna kingdom and Vengenahalli in the Billagondanahalli kingdom to the ascetic of the Mâdhva sect, Vyâsatîrtha, disciple of Brahmanyatîrtha, by Krishnarâya, king of Vijayanagar

Records the grant of a village for the enactment of a marionette show of the Râmâyana story.

A fragmentary record registering the gift of some land for the god Tirumaladêva.

Registers the gift of the income from the *santhe* or fair at Mârkandêśvarapura belonging to Vakkalêri situated in Kôlâlarâjya, made by Sitâpa Maluka Vodeyar, agent of Dilâvara Khâna Vodeyar, governor of Yemmenâd, belonging to Chêlûr chavadi for the merit of Dilâvara Khâna The grant was made for the food offerings and illuminations in the temple of the god Mârkandêśvara at the village Dêvalâpura The importance of the inscription lies in the fact that a grant was made for a Hindu temple by an agent of a Mussalman Officer named Dilâvara Khân for the merit of the latter

Records the gift of the village Bîchanahalli, situated in Sôgalavâdipurasthala in Huradasîme, with certain hamlets forming them into an agrahâra named Dêvarâjapura, made by Dêvarâja Vodeyar, king of Mysore

A fragmentary record Appears to refer to some king as over-lord with the titles, râjâdhirâja and râjaparamêsvara and to some subordinate of his, who is spoken of as the ruler of the throne of Mysore

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			PRIVATE
250	52	C. 900 A. D ...	No ..
221	46	10th century? ..	No . ....
172	22		
192	30	...	.
148	12	Śaka 1209 Vyaya sam. Phâlguna—February 1287 A D.	.
138	5		.
218	42	...	...
149	13	.	.
140	8	Svabhânu Sam. Sûryya Sankramana	..
193	31	..	...
138	6	..	.
139	7	Vikriti sam Mâgha śu. 8 ...	....
249	49	Śaka 1548	
249	50		.
194	32		
194	33		.
214	39		..
215	40	..	..
219	43		..
219	44		..
152	15	S 1668 Akshaya sam Vaisâkha śu 10—19th April 1746 A D	
137	4	..	.
155	17		..
194	34	.	..

Contents and Remarks

The record gives the name of the lady Sajjana Bhagiyabe, wife of Jinavallabha who caused the Jaina image to be engraved

A short inscription mentioning Bûchuâchôja, son of Nîlakantôja, as the architect who constructed the fine temple of Châmundêśvari.

Records the prowess of a warrior named Vîra of *Adhatarakula*.

Records the death, by the Jaina rite of *samâdhi* of a woman named Nâgavve, daughter of Gôkave and disciple of Mâdhavachandradêva

Fragmentary inscription recording the heroism and death of a warrior while protecting the cattle of the village Hiriya Garje against robbers

Records the valour of a warrior named Padiyanâyaka of Kumbeyanahalli valley in fighting against the cavalry troops of Singeyanâyaka and Mulehâsinda (Sinda Chief ?).

Records the heroism of a warrior named Jakkeyanâyaka

Records the gift of two *hons* by Surisetti, son of Chennisetti, an oil-monger of the village Chattichattihalli, for the whitewashing of the Hoysalêsvara temple.

Appears to record that Sâtivodeyar pledged the produce of all his lands for some act of charity

Records the setting up of a pillar by Bommôja, son of Busuôja, devotee of the goddess Banadadêvate of the village Mâvali.

Records that Sidda Mallikârjunadêva set up the pillar in front of the temple at Hiriyur.

Records the grant of some land for the God Tirumalapati.

Refers to a salutation by a disciple to the Jaina guru Dharmachandra

Gives only the name Śrî Matibîra.

This contains the name of a devotee, Rukmaiya.

This contains the name of a devotee, Kupparasa

This records the grant of a plot of land to a person named Aravindaiya

Records the gift of the village Mallênahalli for the god Tirumaladêvaru at Nonabinakere

Records the grant of a pura made by Bâleyanâyaka of Karudi.

Records the grant of the village Habukanahalli as an *umbali* for the sênabôvas of Kanatur-nâd.

Records the gift of two plots of land as *nettaru kodage* to Gopaya. The plots were situated near the village Mârândahalli in Vakkalêri belonging to the Kingdom of Kôlâla

Records that a person named Gautaya did service for the god

Records the setting up of a Garudagamba pillar by Mallappa.

Contains the name of a guru 'Kshêtrapâla Gamganâtha.'

APPENDIX A

List of Photographs taken during the year 1940–41

Serial No	Size	Description	View	Village	District
1–2	8½″ × 6½″	Srikanthesvara temple	Krishnaraja Wadeyar III's group	Nanjangud	Mysore
3–12	Do	Do	Sivalila images	Do	Do
13–37	6½″ × 4¾″	Do	Do	Do	Do
38–43	Do	Ajanta paintings			
44–47	8½″ × 6½″	Do			
48–49	12″ × 10″	Jubilee Hall	Front view	Mysore	Do
50–51	Do	Do	North east view	Do	Do
52	6½″ × 4¾″	Isvara temple	Vaishnavi	Betamangala	Kolar
53	Do	Vijayendra temple	Back view	Do	Do
54	Do	Isvara temple	Bull	Do	Do
55	Do	Do	Shanmukha	Do	Do
56	Do	Do	Surya	Do	Do
57	8½″ × 6½″	Vijayendra temple	Govindaraja	Do	Do
58–61	Do	Do	Vijayanarayana and his consorts	Do	Do
62	Do	Tank	View	Do	Do
63	6½″ × 4¾″	Do	Do	Do	Do
64–67	Do	Svayambhuvesvara temple	Views	Madivala	Do
68	Do	Do	Ilavanjiraya	Do	Do
69	Do	Do	Pillars	Do	Do
70	Do	Do	A female figure	Do	Do
71	Do	Viragal		Kyasamballi	Do
72–73	Do	Viragals		Hungunda	Do
74	Do	Somesvara temple	South east view	Do	Do
75	Do	Do	Dakshinamurti	Do	Do
76	8½″ × 6½″	Cromlech		Do	Do
77	Do	Ancient site	View	Sitigudda	Do
78	6½″ × 4¾	Do	Do	Do	Do
79	Do		Chakkalada bombe	Hunkunda-patna	Do
80	Do	Markandesvara temple	Ornamental pillar	Markandeya hill	Do Do
81	Do	Do	Virabhadra shrine with ornamental pillars	Do	Do
82	Do	Do	Virabhadra image	Do	Do
83	Do	Do	South-west view	Do	Do
84	Do	Do	Mahadvara, North east view	Do	Do
85	Do	Do	Vasanta mantapa	Do	Do
86	Do	Do	North-east view of enclosure	Do	Do
87	8½″ × 6½″	Do	Ornamental pillar	Do	Do
88	Do	Do	View of enclosure	Do	Do
89	Do	Do	Ornamental pillars	Do	Do
90–96	6½″ × 4¾″	Cromlechs		Parandapalli	Do
97	Do		Hero on horse	Nachipalli	Do
98	Do		Hero shrines	Do	Do
99	Do	Ahobala narasimha temple	South east view	Gudibande	Do

APPENDIX A—*contd*

Serial No	Size	Description	View	Village	District
100–102	8½″ × 6½″	Hill	Views	Gudibande	Kolar
103	6½″ × 4¾″	Do	View of steps leading up the hill and of the top most fortification	Do	Do
104–105	Do	Ramesvara temple on the hill	South view	Do	Do
106	Do	Do	Lamp pillar	Do	Do
107	Do	Venkataramana temple	Do	Do	Do
108–109	8½″ × 6½″	Do	Venkataramana and his consorts	Devaragudipalli	Do
110	Do	Do	North east view	Do	Do
111	6½″ × 4¾″	Do	Narasimha	Do	Do
112	Do	Do	Bali, Vamana and Trivikrama	Do	Do
113	Do	Kesava temple	Pillars of navaranga	Bellur	Do
114	Do	Do	South-west view	Do	Do
115	Do	Isvara temple	View	Do	Do
116	Do	Varadaraja temple	Varadaraja	Hoskote	Bangalore
117	Do		Mud fort wall	Do	Do
118–119	8½″ × 6½″	Kailasevara temple	Ground plan	Doddamalur	Do
120	Do	Coin plate for 1940 report			
121–123	6½″ × 4¾″	Do			
124	Do	Pond	South west view	Anantapur	Shimoga
125	Do	Elephants in front of pond		Do	Do
126	Do	Pond	North-west view	Do	Do
127	6½″ × 4¾″	Isvara temple	East view	Hosagunda	Do
128	8½″ × 6½″	Do	Interior	Do	Do
129	6½″ × 4¾″		Mastikal	Mallandur	Do
130–131	Do	Surya Shrine	Surya	Gauja	Do
132	Do	Isvara temple	Linga with Panipitha	Do	Do
133	Do	Do	Chandrasila	Do	Do
134	Do	Do	Elephants on either side of steps	Do	Do
135–140	Do	Kedaresvara temple	Views of Hoysala groups	Belgami	Do
141	Do	Do	Kesava in the cell	Do	Do
142	8½″ × 6½″	Panchalingesvara temple	Umamahesvara	Do	Do
143	Do	Siti Bhavi (Pond)	View	Do	Do
144–146	Do	Nilakanthesvara temple	Pillar in front	Do	Do
147	8½″ × 6½″	Tripurantesvara temple	South east view	Do	Do
148	Do	Do	Bull in navaranga	Do	Do
149–150	Do	Do	View of pillars in outer navaranga	Do	Do
151	Do	Do	Sukhanasi doorway	Do	Do
152	6½″ × 4¾″	Do	Dvarapalaka figure at Sukhanasi doorway	Do	Do
153	Do	Do	Pillars in front of Sukhanasi doorway	Do	Do
154	Do	Do	Sarasvati in the south cell	Do	Do

APPENDIX A—*contd.*

Serial No	Size	Description	View	Village	District
155	6½″ × 4¾″	Tripurantesvara temple	Kesava in the north cell	Belgami	Shimoga
156	Do		Chaturmukha-Brahma	Do	Do
157	Do		Ranganatha	Do	Do
158	Do		Trimurti	Do	Do
159	Do		Surya	Do	Do
160	Do		Tara Bhagavati	Do	Do
161	Do		Sula-Brahma	Do	Do
162	Do		Jiddikere with temples in the back-ground	Do	Do
163	Do		Do with lotuses	Do	Do
164	Do		Narasimha	Do	Do
165	Do	Pranavesvara temple	Garbhagriha doorway	Talgunda	Do
166	Do	Do	Pillar	Do	Do
167	Do	Do	North view	Do	Do
168	Do	Basti	Front view	Bandalike	Do
169	Do	Do	Side view	Do	Do
170	Do	Do	Yaksha	Do	Do
171	Do	Do	Sukhanasi doorway	Do	Do
172	Do		Chaturmukha Brahma	Do	Do
173	Do	Trimurti temple	View	Do	Do
174	8½″ × 6½″	Do	Do	Do	Do
175	Do	Do	Simha-lalata on main tower	Do	Do
176	6½″ × 4¾″	Basti	View	Chikkamagadi	Do
177	Do	Do	Simhalalata	Do	Do
178–180	8½″ × 6½″		Inscription	Malavalli	Do
181	Do	Kaitabhesvara temple	Ceiling in navaranga	Kuppattur	Do
182	6½″ × 4¾″	Do	Kesava in a niche	Do	Do
183	Do	Ramesvara temple	Viragal	Do	Do
184	8½″ × 6½″	Do	Ceiling	Do	Do
185	6½″ × 4¾″	Do	Mahishasuramardini	Do	Do
186	Do	Basti	Parsvanatha	Do	Do
187	Do		Inscription	Do	Do
188	8½″ × 6½″		Images	Bharangi	Do
189	6½″ × 4¾″		Linga	Do	Do
190	Do		Kirata group	Do	Do
191	Do	Venugopala temple	Venugopala	Kuppagadde	Do
192	8½″ × 6½″	Isvara temple	View	Do	Do
193	Do	Do	Interior view	Do	Do
194	6½″ × 4¾″	Chintamani-Narasimha temple	Main image	Do	Do
195	Do	Do	Inscription stone	Do	Do
196	Do	Kallesvara temple	Doorway	Do	Do
197	Do	Isvara temple	North-west view	Udri	Do
198	Do	Virabhadra temple	Dvarapala figure	Do	Do
199	Do	Banasankari temple	Banasankari	Do	Do
200–202	8½″ × 6½″	Lakshminarayana temple	Lakshminarayana	Do	Do
203–205	6½″ × 4¾″		Inscriptions	Mavali	Do
206	Do	Kallesvara temple	Pillar	Do	Do
207	8½″ × 6½″	Hill	View	Chandragutti	Do
208	6¾″ × 4¾″	Do	View of Renuka temple	Do	Do

APPENDIX A—*concld.*

Serial No	Size	Description	View	Village	District
209	$6\frac{3}{4}'' \times 4\frac{3}{4}''$.	Chandragutti Hill	Mihrab of Masjid .	Chandragutti	Shimoga
210	Do .	Do ..	Fort gate	Do ..	Do
211	Do	Do	Third line of fortification	Do .	Do
212	Do	Do	Mahishasuramardini	Do .	Do
213-218	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ..		Statue of His Highness the Maharaja of Mysore	. ..	
219	$12'' \times 10''$ ...	...	Archæological Map of Mysore	. .	

APPENDIX B.

List of Drawings prepared during the Year 1940-41

1. Bhoganandisvara temple, Nandi . Ground plan
2. Srikanthesvara temple, Nanjangud .. Do
3. Kailasesvara temple, Dodmalur .. Do
4. Svayambhuvesvara temple, Madivala . . Do
5. Markandeya temple, Markandesvara betta near Vakkaleri Do
6. Vijayendra temple, Betamangala Do
7. Ancient site and temples, Belgami Sketch map

APPENDIX C

List of Books acquired for the Library of the Office of the Director of Archæological Researches in Mysore, Mysore, during the year 1940-41.

Sl No	Title of the book	Remarks
1	Kannada Nadina Kathegalu, by Mr Narayana Sarma	Received in exchange from the Karnataka Historical Research Society, Dharwar
2	Jainism and Karnataka Culture, by Mr S R Sarma	Do
3	The Mysore University English-Kannada Dictionary, Part V (Expatriate to Gentle)	Received from the English-Kannada Dictionary Office, Bangalore
4	Epigraphia Indica, Vol XXV, Part III, July 1939	Received from the Manager of Publications, New Delhi
5	Sources of Karnataka History, Vol I, by S Srikanta Sastri	Received from the Registrar, University of Mysore, Mysore
6	Annals of the Bhandarkar Oriental Research Institute, Vol XXI, 1938-39, Part III-IV	Received from the Bhandarkar Institute Press, Poona 4
7	Social Solidarity among the Japanese in Seattle, by Shotaro Frank Miyamoto, Vol 11, No 2, December 1939	Received in exchange from the University of Washington Library, Seattle, Washington
8	A Study of Probated Estates in Washington with reference to the State Tax System, by J K Hall, Vol I, October 1939	Do
9	Three Old French Chronicles of the Crusades, by Edward Nobles Stone, Vol 10, October 1939	Do
10	The Journal of the Bihar and Orissa Research Society, Vol XXVI, Part II, June 1940	Received from the Bihar and Orissa Research Society, Patna
11	The Annals of the Sri Venkateswara Oriental Institute, Vol I, Part II, June 1940	Received from the Sri Venkateswara Oriental Institute, Tirupati
12	Excavations at Harappa, by Madho Sarup Vats, Vol I (Text)	Received from the Manager of Publications, New Delhi
13	Excavations at Harappa, by Madho Sarup Vats, Vol II (139 plates)	Received from the Manager of Publications, New Delhi
14, 15	Archæological Survey of Mysore, Annual Report for 1938	Received from the Mysore Archæological Department
16	Rajanithi, by Mr H Krishna Rao	Received from the Registrar, Mysore University
17	Bombay Karnataka Inscriptions, Vol I, Part I	Received from the Government Press, Madras
18	Consolidated Catalogue of the Central Archæological Library, by Mr D R Sharma	Received from the Director-General of Archæology in India, New Delhi
19	Epigraphia Indica, Vol XXV, Part IV, October 1939	Received from the Manager of Publications, New Delhi
20	Annual Report of the Archæological Department, Baroda State	Received from the Baroda State Press, Baroda
21	Annual Report on the South Indian Epigraphy for the year ending 31st March 1937	Received from the Manager of Publications, New Delhi
22	Epigraphia Indica, Vol XXV, Part V, January, 1940	Do
23	The Report of the Superintendent, Archæological Survey, Burma	Received from the Superintendent, Government Printing, Burma

APPENDIX C—*concld.*

Sl No.	Title of the book	Remarks
24	An Introduction to the Geology of Mysore	Received from the Director of Geology, Bangalore
25	Hadibadeya Dharma, by Sri D Champa Bai	Received from the Registrar Mysore University
26	Mysore University Calendar for 1939-40, Vol II	Do
27	The Journal of the Bihar and Orissa Research Society, Patna, Vol XXVI, Part IV, for December 1940	Received from the Bihar and Orissa Research Society, Patna
28	The Ruins of Dabhoi or Darbhavati in Baroda State	Received from the Director of Archaeology, Baroda State
29	Epigraphia Indica, Vol XXV, Part VI, April 1940	Received from the Manager of Publications, New Delhi
30	Annual Report of the Mysore Archæological Department for the year 1939	Received from the Mysore Archæological Department
31		
32	Annual Report of the Government of India Archæological Survey, for 1936 37	Received from the Manager of Publi cations, New Delhi
33	Epigraphia Indica, Vol XXV, Part VII, July 1940	Do
34	Do Vol XXIII, Part VIII, October 1936	Do
35	Jivana Jyotigalu, by B S Ramaswamy Iyengar	Purchased from Messrs The S S N Book Depot, Bangalore
36	Ramayanada Mahapurusharu, by B S Ramaswamy Iyengar	Do
37	Epigraphia Indica, Vol XXVI, Part I, January 1941	Received from the Manager of Publi cations, New Delhi
38	Indian Antiquary, Volumes 52 to 61 (total 11 volumes).	Purchased from Messrs Krishna & Co, Booksellers, Mysore
39		
40		
41		
42		
43		
44		
45		
46		
47		
48		
49	The Early Pallavas, by Dineschandra Sircar	Do
50	Ancient Indian Colony of Siam, by P N Bose	Do
51	India's Sacred Shrines and Cities, published by Natesan & Co	Do
52	History of India 150 A D to 250 A D, by K P Jayaswal	Do
53	Siddharama Charitra, by Prof T S Venkanniah and D L Narasimhachar	Do
54	Jaina Iconography, by B C Bhattacharya ...	Received from the Registrar, University of Mysore, Mysore
55	Mysore University Calendar for the year 1939-40, Vol I	Received from the Superintendent, Government Press, Trivandrum
56	Administration Report of the Travancore Archæological Department (1114 M E)	

APPENDIX D

Permanent Staff on 30th June 1941.

Sl No	Name and Designation
	A Gazetted Staff
1	Dr M H Krishna, M A, D LIT (Lond), Director
2	Mr R Rama Rao, B A, Assistant to the Director
3	*Vacant* Architectural Assistant
	B Non-Gazetted Staff
1	Mr L Narasimhachar, M A, Junior Technical Assistant
2	Mr D Nagesamurthi Rao, Photographer
3	Mr M J Suddhodhana, Draftsman
4	Mr S. Krishnaswamy Sastry, Pandit
5	Mr R Chakravarti, Pandit
6	Mr A S Narasimha Setty, Typist
7	Mr H Kada Setty, Clerk
	C Menial Staff
1	M R Vishnupadachar, Attender
2	Syed Ibrahim, Daffedar
3	Sidda, Peon
4	Rangappa, Peon
5	Timma, Peon
6	Kata Nayak, Peon
7	Honna Setty, Peon

APPENDIX E.

Statement of Expenditure for the year 1940-41

	Rs	a	p	Rs	a	p
Salaries —						
Director's Allowance (Rs 50 per month)	600	0	0			
Assistant to the Director (Rs 300-25-350)	4,200	0	0			
Establishment ..	5,566	9	0			
Watchman for excavation area ...	65	0	0			
				10,431	9	0
Travelling Allowance ..				1,018	7	0
Office Expenses —						
I Contingencies ...	719	11	0			
II Museum ...	49	2	0			
III Printing charges ...	1,521	12	0			
IV Clothing to menials ...	51	5	0			
V Furniture ...	552	2	0			
VI Photographs for sale ...	200	0	0			
				3,094	0	0
Library ...				247	4	0
Receipts remitted to the Treasury —						
Sale proceeds of publications, photographs and hire charges of blocks ...				530	12	9
Total ..				15,322	0	9

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